

Five Big Thinkers

Imaam Ghazzali رَحْمَةُ اللهِ تَعَالَى

By:

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A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ تَعَالَى

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My Sheikh, My Guide

Moulana Abdul Hassan Nadwi رَحْمَةُ اللهِ تَعَالَى

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(May Allaah Protect him)

Khalifah of

Hadhrat Haji Abdul Mannan

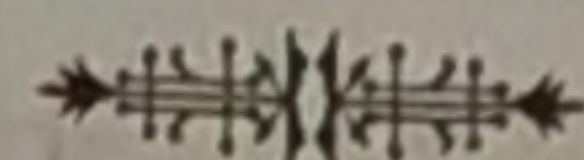
Abdul Razzaq Kulachi Makki رَحْمَةُ اللهِ تَعَالَى

تَالْعِيسَى الْمَسِيحِ
كَمُشَقِّ الدُّعَى بِجَمَالِهِ
حَسَنَتِ تَمِيمِ خِصَالِهِ
صَلُّوْا عَلَيْهِ وَسَلِّمُوا

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THE FIFTH CENTURY OF HIJRI

It was a testing era for the Imaan and Deen of the Muslims. Extraordinary deviations were spreading within them. Customs and rituals had adopted the color of religion. The Muslims were being disjointed into various divisions, groups, and sects. By regarding the branches of Deen to be the essence of Deen, they started calling one another disbelievers and heretics. These quarrels between the Muslims were extremely detrimental to Islaam. In addition, the effects of Greek Philosophy had spread far and wide and were having a huge effect on the ideologies of Islaam. The scholars of that era were ignorant of this science and they could not prevent this philosophical deviation. Consequently, from the West till the East, in all the Islaamic countries, people's character and customs started shifting away from the way of Islaam.

This reached such a juncture that most of the scholars, affluent and poor people of this era forgot that a Muslim supposed to live his life in accordance to the Quraan and lifestyle of Nabi ﷺ. They forgot that a person's life is completed and decorated only by treading the path of Islaam. In short, deterioration started creeping into the lives of Muslims. Such signs were found that if this condition remained for a few more days, the time of destruction was not far-off.

This is that very same era in which the renowned revivalist of Islaam, Imaam Ghazaali رحمه الله تعالى, was born. He removed

those evils that were causing or could cause harm to Islaam. **He stopped the wrong that was spreading due to Greek Philosophy and he presented the teachings and principles of Nabi ﷺ in such a manner that the impression of Islaam once again became embedded in the hearts of people.** He brightened Islaam and the lifestyle of Nabi ﷺ in such a manner that the magnificence of the bright past started becoming apparent in the mirror of the present. This is the gist of those great deeds, which were accomplished by Imaam Ghazaali, رَحْمَةُ اللهِ عَلَيْهِ and of which a brief description is presented in the following pages.

NAME AND LINEAGE

Imaam Ghazaali's رَحْمَةُ اللهِ عَلَيْهِ name was Muhammad. His title was Hujjatul Islaam and he was commonly known as Ghazaali. He was born in the year 445 Hijri in Tehran, a city of Khurasaan. **In the Arabic language, the word 'Ghazal' means to cut. Since his family used to cut and sell yarn, he became known as Ghazaali.**

EDUCATION

For some reason or the other, Imaam Ghazaali's رَحْمَةُ اللهِ عَلَيْهِ father was deprived of education and he greatly regretted this. When he was on his deathbed, he called one of his friends and left Imaam Ghazaali and his younger brother, Ahmed, in his care with the following request: "For my entire life, I regretted the fact that I could not acquire knowledge. I am now leaving my two children in your care and I hope that you will pay full attention to their education. It should not be that they remain uneducated like me."

Saying this, he left few Rupees for their education. His friend promised him by assuring him, "Be rest assured that, if Allaah wills, I will make a complete effort for their upbringing and education." A few days after this, Imaam Ghazaali's رَحْمَةُ اللهِ عَلَيْهِ father passed away and his friend, according to his promise, started seeing to the education of the two brothers.

They had barely learned how to read and write when the few Rupees that Imaam Ghazaali's رَحْمَةُ اللهِ عَلَيْهِ father had left for their education were used up. The financial condition of their father's friend was not such that he could provide the funds for them to continue their education. Therefore, he was extremely worried.

One day he summoned the two brothers and told them, "Both of you are aware that your father had requested that I should see to your education and he had left some Rupees for this purpose. I had been using this to fund your education up until now. However, all these Rupees are now used up and my financial condition does not allow me to fund your education. If there were any possible means, I would have funded your education. However, due to forceful circumstances, there is only one possible arrangement. It is that both of you enrol at a Madressah." Both these brothers agreed with this advice of their guardian and began searching for a Madressah where they would be able to complete their education according to the request of their father.

In those days, there were such Madrasahs in the major cities where education was provided for free. The affluent and wealthy people of these cities used to provide the funds for

the lodging, food, and education of those students who studied in these madrasahs. Hence, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was enrolled in one of the madrasahs of his city. In this particular madrasah, Ahmed Bin Muhammad Raazkaani used to teach. Imaam Ghazaali acquired his initial education from him and on completing the syllabus of the madrasah, he went to Jarjaan.

THE MADRESSAH IN JARJAAN

In the madressah of Jarjaan, he acquired knowledge from Imaam Abu Nasr Ismaa'eeli. **In that era the method of education was that the student used to write whatever the teacher spoke.** In this way, a book used to be formed containing all the information the teacher had mentioned and the student used to take great care in looking after this book. Nevertheless, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had also, with great devotion and effort, recorded the lectures of his teacher in a book form and he used to keep this book by him with great caution.

BANDITS

When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was returning from Jarjaan to his hometown after completing his studies, bandits attacked him. The bandits stole all his goods. Among his goods was that book in which he had recorded all of his teachers lectures with a lot of effort.

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ expressed extreme grief on losing this book. He went to the leader of these bandits and pleaded, "I do not want anything from my goods and

belongings. You keep everything, however, my handwritten book in which I recorded all of my teacher's lectures is amongst these goods. As I had undergone this journey in order to listen and record these words of my teacher and they will be of no use to you, it will be a great favour from you if you return this book to me."

On hearing Imaam Ghazaali's رَحْمَةُ اللهِ عَلَيْهِ plea, the leader of the bandits started laughing and remarked, "Dear son! According to my thinking, you have not yet acquired any knowledge. Being a student, it does not befit you not to have any knowledge if you lose your books. You suppose to acquire knowledge in such a manner that it remains completely secure and no one can snatch it away from you." Saying this, he returned the book.

These words of the leader of the bandits had a tremendous effect on Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. When he returned home, **he started memorizing this entire book. He accomplished this task in three years.**

THE JOURNEY TO NAISHAAPUR

In those days although every city, town, and village had a madressah, two cities were regarded as the major hubs of knowledge. One of these cities was Naishaapur and the other was Baghdad. Two giants of knowledge who were renowned for their knowledge all over the world used to reside in these two cities: **Imaam ul Haramain resided in Naishaapur.** The scholars of that time acknowledged his capabilities. **Allaamah Abu Is'haaq Sheyzaari resided in Baghdad.** The glory of his knowledge was embedded in the

hearts of people who lived far from where he was. He was renowned for his knowledge and excellence in Persia, Iraq and Khurasaan. Since Naishaapur was close to the residence of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, he decided that Naishaapur would be his next destination.

THE MADAARIS IN NAISHAAPUR

During the era in which Islaam was on a rise, the first distinguished Madressah that was established was called Madressah Baihaqiyyah. This madressah was in Naishaapur. Imaam ul Haramain acquired knowledge at this madressah. Besides this madressah, there were other big madaaris in Naishaapur such as Madressah Sa'diyyah, Madressah Nasriyyah and Madressah Nidhaamiyyah.

From all these madaaris, Madressah Nidhaamiyyah had attained the most recognition. The primary reason for this was that Imaam ul Haramain was the headmaster of this madressah.

IMAAM UL HARAMAIN

Imaam ul Haramain was the teacher of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. His name was Abdul Malik and his title was Dhiyaa ud Deen. He acquired his primary knowledge at Madressah Baihaqiyyah from Allaamah Abul Qasim Iskaani who was the headmaster of Madressah Baihaqiyyah at that time.

On completing the syllabus of Madressah Baihaqiyyah, Imaamul Haramain went to Baghdad to further his education and there he greatly benefitted from the prominent scholars

of Baghdad. Thereafter he returned to Naishaapur and started imparting his knowledge as a lecturer in a Madressah.

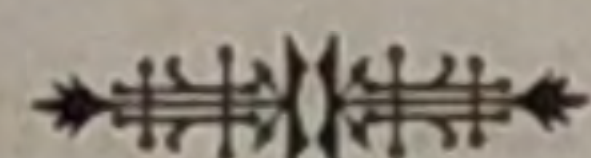
During this time the Seljuki ruler, Alp Arslan, commanded him to do something, which he regarded to be against Shariat. Consequently, Imaamul Haramain refused to obey him and went to Makkah. When the people of Makkah found out that he was such a great scholar, they greatly appreciated and valued him. On hearing his name, masses of students flocked to him to acquire knowledge. His reputation began spreading far and wide and the people of Makkah and Madinah started enquiring about Islaamic laws from him. This resulted in him becoming known as Imaam ul Haramain.

The unhappiness of Imaam ul Haramain with Alp Arslan was because of Muhammad Kindri. Due to his words, Alp Arslan started opposing Imaam ul Haramain. However, his term of ministry ended quickly and Nidhaamul Mulk took his position. He was pious, had a just nature, and was a person of good morals. He greatly appreciated the scholars of Deen. In a short period of time, he became known for his piety and nobility. This news echoed in the ears of Imaam ul Haramain. Therefore, he returned to Naishaapur.

Nidhaamul Mulk had a big madressah built for him and named it Madressah Nidhaamiyyah. Imaam ul Haramain used to lecture in this madressah. In addition, Nidhaamul Mulk appointed him as the judge of all religious affairs. Great scholars respected and had trust in him.

One day the king issued a command with regards to something. On hearing this, Imaam ul Haramain made an

announcement that the command issued by the king is wrong and he has no right to issue such a command. In addition, he began writing guiding principles against the command issued by the king. When the king came to know about this, he withdrew his command and acknowledged the writings of Imaam ul Haramain.



IMAAM GHAZAALI WAS FROM THE STUDENTS OF IMAAM UL HARAMAIN

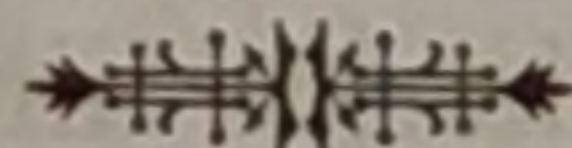
When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ reached Naishaapur, he decided to study at the lap of Imaam ul Haramain and he started acquiring knowledge with extreme enthusiasm. Exerting and applying himself day and night people regarded him regarded to be from the distinguished students of Imaam ul Haramain. **In those days, Imaam ul Haramain had approximately four hundred students from which three students were distinguished with regards to their intelligence, capabilities, and knowledge.** On the first impression, they were regarded to be equal. However, in reality Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was superior to his colleagues.

Imaam ul Haramain used to praise Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ by saying, "Ghazaali is an ocean of knowledge." In reality, the name of Imaam ul Haramain excelled due to the dignity that Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ achieved.

REVISION OF THE LESSONS

In those days, after the lecturer taught the lesson, the brightest student used to revise the lesson for the other students. On recognizing the extraordinary capability and skill of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, Imaam ul Haramain رَحْمَةُ اللهِ عَلَيْهِ appointed him for this task and this was the beginning of that era that reached the pinnacle of fame. Despite the fame that Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ acquired with regards to knowledge and the many books written by him, he always remained in the company and service of his teacher.

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THE DEMISE OF IMAAM UL HARAMAIN رَحْمَةُ اللهِ عَلَيْهِ

When Imaam ul Haramain رَحْمَةُ اللهِ عَلَيْهِ passed away in the year 486 Hijri, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was only 28 years old. Despite his young age, he had already attained perfection in various sciences and there was no scholar of his stature in any of the Islaamic countries. At the demise of his teacher, he left Naishaapur and from here, that expedition began by means of which his name will always be remembered.

In order to understand the unfavourable conditions in which this great scholar of Islaam assisted the Muslims, it is necessary to take a political survey of the Islaamic world and if in detail is not possible, then to briefly shed some light on the government of these rulers who became the owners of the fortune of the Muslims and who Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had to confront.

THE SELJUKI LEADERS

In the 5th year of Hijri, the Abbasi Khilaafat was weakened to such an extent that it no longer had the ability to keep its subordinates under control. All the subordinate governments took advantage of this weakness and became independent. From amongst them, the Turks were in the forefront. In no time they spread all over the world and many Islaamic states came under their control. When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ started his mission, from these Turks the Seljuk family was in power.

The first king of the Seljuk dynasty was Tughrul Beg. In 429 Hijri, he gained control over Tulus. Then in 447 Hijri, he included Iraq in his empire. He passed away in 455 Hijri leaving behind a strong foundation of the Seljuk dynasty. After his demise, his nephew, Alp Arslan, became the leader. After the demise of Alp Arslan, his son, Malik Shah, came into power. He was a contemporary of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ.

MALIK SHAH

Malik Shah Seljuki was an extremely pious and just ruler. His empire and rule advanced very swiftly. His empire was so far-reaching that its borders extended from Kashghar until China and from Constantinople until the red sea.

Despite his empire being so enormous, the administration of his empire was excellent. In many places, bridges and guesthouses for travellers were constructed so that people do not experience difficulties. Malik Shah always kept the well being of the public in mind. He wrote off all those taxes which were difficult for the people to pay. In those days there was so much peace and safety that if a caravan was traveling from one country to another, no one had the audacity to stare at them. A person could undertake a journey of thousands of miles without any theft or robbery occurring.

It is famously known that if a minister of a king is upright, his regime will also be upright, and if a minister of a king is corrupt, his regime will also be corrupt.

Malik Shah himself was extremely righteous and his minister was even more intelligent, pious, and upright. It was this minister who had brought great glory to the regime of Malik Shah. The title of this minister was Nidhaamul Mulk Tusi.

NIDHAAMUL MULK TUSI

Nidhaamul Mulk's name was Hasan and his father's name was Ali. He was the resident of a village by the name of Raazkaan that was in Tus. He studied Jurisprudence and Hadeeth under various scholars. After completing his studies, he was first appointed as the chief administrator of the governor of Balkh and he progressed until he became the minister of Alp Arslan. On the demise of Alp Arslan in the year 445 Hijri, when his sons had a dispute as to who would replace him, Nidhaamul Mulk sided with Malik Shah and through his efforts Malik Shah became the king. As soon as Malik Shah came into power, he awarded him with the position of chief minister and entrusted him with all the business of the empire. **Through the efforts and devotion of Nidhaamul Mulk, the regime enhanced to such an extent that after the Khulafaa e Raashideen and Umar Bin Abdul Azeez, a regime of this brilliance cannot be found in history.**

He improved the administration of the whole empire. He established peace and safety everywhere. He established madaaris in every town, village and city and he saw that knowledge was propagated. The interest Nidhaamul Mulk Tusi showed for education can be gaged from the fact that **he kept aside six hundred thousand gold coins in the budget of his regime for expenditure on education and fifteen million rupees were spent yearly on education.** In addition, he stipulated one tenth of the income from his personal properties for expenditure on education. He laid the foundation of Madressah Nidhaamiyyah in Baghdad and saw that it prospered. On the request of Malik Shah, he wrote

a book, which was named 'Siyaasat Naamah.' In this book, the guidelines of guiding a government and empire in a correct manner were written.

The first point towards which he drew attention was that in reality, kingdom belongs to Allaah تَبَارَكَ وَتَعَالَى and a king gets the right of ruling from Allaah تَبَارَكَ وَتَعَالَى! It is as if he is the king is appointed by Allah تَبَارَكَ وَتَعَالَى. The king must have conviction that all his work that is associated with the public is obligatory upon him and he will be answerable for it to Allaah تَبَارَكَ وَتَعَالَى.

Malik Shah controlled his regime in accordance to the guidelines of this book.

NIDHAAMUL MULK AND SCHOLARS OF DEEN

Together with being a prime minister, Nidhaam ul Mulk was also a great scholar of Deen and he greatly appreciated the scholars and elders of Deen. When Imaam ul Haramain and Abu Is'haaq Sheyzaari used to come to him, he used to stand out of respect for them. Due to this appreciation, his court was always filled with great elders and scholars. There was talk of knowledge throughout the empire and scholars were greatly appreciated and honored everywhere.

When Abu Is'haaq Sheyzaari travelled from Baghdad to Naishaapur with a special message from the Abbasi rulers, all the inhabitants of whichever cities he passed used to come out for his reception. Shopkeepers sacrificed their merchandise for him and moneychangers lavishly spend rupees and gold coins. On reaching Naishaapur, the illustrious scholar, Imaamul Haramain, came out to receive him and taking hold of the holding the reigns of his conveyance, Imaamul Haramain walked together with him.

IMAAM GHAZAALI رَحْمَةُ اللهِ عَلَيْهِ IN THE COURT OF NIDHAAM UL MULK

News of the merits of Nidhaamul Mulk had reached every place and prominent scholars were gathering in flocks at his court. On the other hand, the fame of the knowledge of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was spreading like the fragrance of musk. On hearing about the reputation of Nidhaamul Mulk, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ also desired to go to his court. Therefore, one day he set out heading for Naishaapur.

Nidhaamul Mulk was aware about the rank of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. As soon as Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ reached his court, he welcomed him with a lot of honor and respect.

It was a general practice of that time that the prominent scholars of Deen used to gather at the courts of the great rulers and monarchs. They used to discuss issues concerning knowledge. Debates used to occur and that scholar used to be greatly revered who was able to silence other scholars by means of his knowledge and speech.

When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ reached the court of Nidhaam ul Mulk, he found himself surrounded by scholars and intellectuals of Deen. Debates over Masaa'il used to occur daily. By taking advantage of the situation, some sharp and eloquent scholars tried to silence Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. However, no one's lantern could burn in front of him. Consequently, everyone had to acknowledge that he was the Allaamah (extremely learned person) of the time. By these debates and discussions, the fame of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ spread further. Nidhaamul Mulk acknowledged

him from the very beginning and due to these debates, he was even more impressed and his confidence in him exceeded the limits.

THE HEADMASTER OF MADRESSAH NIDHAAMIYYAH

Madressah Nidhaamiyyah in Baghdad was the biggest madressah in that time. Five million rupees were used in establishing this madressah and the yearly expenditure of this madressah used to come to two hundred and fifty thousand rupees. Great scholars used to desire to be the headmaster of this madressah and they used to consider that having affiliation with this madressah is a reason to be elated. Imaam Abu Mansoor Barwi was a famous scholar of his age and he was the headmaster of Madressah Bahaa'iyyah. He used to frequently come to Madressah Nidhaamiyyah to deliver lectures. Occasionally by indicating towards the office of the headmaster in his lectures, he used to recite such poems in which the desire for becoming the headmaster of Madressah Nidhaamiyyah was concealed. By noticing his capability and knowledge, the government promised him that he will be offered this position.

However, he suddenly passed away before he was officially given this position and took this yearning with him to the seclusion of his grave.

Another famous scholar was Fakhrul Islaam Muhammad Bin Ahmed Shaashi. In the year 505 Hijri, when he was appointed as the headmaster of Madressah Nidhaamiyyah through great efforts and intervention on his behalf and when he came into office, he started sobbing uncontrollably and

he recited a poem with a lot of emotion. The translation of this poem is:

"When the kingdom has become void of prominent scholars, I have taken this seat, whereas the reality of the matter is that it is a great misfortune of the kingdom for me to occupy this seat."

After some time, Nidhaamul Mulk appointed Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ as headmaster of this madressah. After becoming the headmaster, the impression of his knowledge was further established and now he was a great influence to the government. His words used to be accepted everywhere and no major decisions of the empire used to be made without consulting him.

THE INFLUENCE OF IMAAM GHAZAALI رَحْمَةُ اللهِ عَلَيْهِ

When Malik Shah Seljuki passed away in the year 445 Hijri, his spouse, Turkaan Khatoon, gathered his courtiers and governors and his son, Mahmood, was appointed to be his successor to the throne. Mahmood was only four years old at that time. The Abbasi dynasty was still in existence by name. Therefore, Turkaan Khatoon requested the present Khalifah of the Abbasi dynasty that Mahmood's name should be taken in the Khutbahs and imprinted on the coins. Due to his weakness, the Khalifah, Muqtadir Billaah, agreed that Turkaan Khaatoon will implement all the affairs of the empire until Mahmood grew up. However, he refused that her son's name should be taken in the Khutbahs in place of the Abbasi Khalifah. Turkaan Khaatoon persisted on her request. When Muqtadir Billaah saw that Turkaan Khaatoon does not want to listen and she is remaining adamant on her

request, he sent Imaan Ghazaali رَحْمَةُ اللهِ عَلَيْهِ to explain the matter to her. Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ explained the matter to her and due to his piety and reverence, she became silent.

KHALIFAH MUSTADH'HIR BILLAAH

When Khalifah Muqtadir Billaah passed away in the year 447 Hijri, Mustadh'hir Billaah took his position. Together with the other courtiers and governors, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ accepted him as the Khalifah. Khalifah Mustadh'hir Billaah greatly valued knowledge. He revered the scholars of Deen. He considered Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ to be extremely valuable. **When the deviated sects raised their heads and various deviations started spreading, Mustadh'hir Billaah commanded Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ to write books against these sects so that people are not misled from the straight path.** Therefore, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ started this great mission and his pen truly kept the nation that was sleeping awake. **'Al Mustadh'hir' is one of his works that he named after the Khalifah. Until today this book is well known by this name.**

TEACHING

Without any doubt, the influence that Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had on the leaders and regime had elevated his rank. However, his level did not drop with regards to him being a teacher of Deen. His name was included in the list of the numerous teachers who had been teaching for many years. Occasionally, prominent leaders and rulers of the city used to attend his lessons. Apart from teaching, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ used to also deliver excellent lectures that were substantiated. **Some people used to note down his lectures and in this manner, a book containing many of his**

lectures was prepared. Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ named this book 'Majlis e Ghazaaliyyah'.

ABSTINENCE AND SELF- DICIPLINE

The life of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was full of glory and splendour. While he was teaching, he happened to notice some books of Tasawwuf. By reading these books, his heart became disinclined from this world. He began to reflect over the fact that the actual object of a person's life is to worship Allaah تَعَالَى and abstain from the unlawful things. No matter how great a person's reputation is, he is absolutely worthless if he is not pious, does not worship Allaah, and does not abstain from unlawful things. He continued to reflect over this for a few months and a great struggle was taking place in his heart and mind. The reason for this was that a jurist was just entering the valleys of Tasawwuf and making effort to untie the knot of allurements and divine inspiration.

During this period, Imaam Ghazaali was one day delivering a lecture and there were thousands of people in the audience when he suddenly noticed his brother had passed by. His brother was younger than him and a great saint. On noticing Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, the younger brother began reciting few couplets that mean:

'You show others the straight path, whereas you do not thread this path. You deliver lectures to the masses, whereas you do not listen to these lectures. Until when will you remain like such a stone which sharpens iron but does not cut itself?'

These couplets had a huge effect on Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ and he decided to withdraw from the life of luxury

and splendour and do adopt a life of abstinence and worship. Consequently, he left everything and moved from Baghdad to Shaam. He stopped wearing exclusive garments and started wearing shawls. He began eating dry bread.

On reaching Shaam, he initially resided in Damascus and stayed among the religious men and worshippers. **His daily routine was that he used to climb the western Minaret of the Jaamiah Masjid Umawi, close the door and spend the entire day in the worship and remembrance of Allaah. During the remaining time, he used to teach the students of the Jaamiah Masjid.**

PLEDGING ALLEGIANCE

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ pledged allegiance on Sheikh Abu Ali Faarmudi. Sheikh was regarded to be from among the pious saints of the time. On seeing his piety and abstinence, kings and ministers used to respect him. When he used to go to the court of Nidhaamul Mulk, Nidhaamul Mulk used to stand to honor him, make him sit on the throne and sit with respect in front of him. Once the people enquired from Nidhaamul Mulk as to why he does not show the same amount of respect for other scholars who come to his court. He replied that when other scholars come to him, they praise him and this causes him to swell with pride. **In contrast, Sheikh Abu Ali mentions his faults to him and informs him of what oppression he is causing to the public. Therefore, he greatly values Sheikh Abu Ali.**

After residing for two years in Damascus, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ left for Baitul Muqaddas where for many days he went into isolation for worship and the remembrance of

Allaah. After visiting Baitul Muqaddas, he went to Maqaam e Khalil where the grave of Ebrahim ؑ is situated.

A VOW OF THREE THINGS

In front of the grave of Ebrahim ؑ at Maqaam e Khalil, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ vowed to do three things: He will no more go to the court of any King, he will not accept a gift from any king and he will no more participate in debates.

After his visit to Maqaam e Khalil, he left for Makkah and Madinah with the intention of performing Haj and visiting Nabi ﷺ. Thereafter, he left for Egypt and resided for many days in Alexandria. In this manner, he spent approximately ten years in travelling.

IHYAA UL ULOOM

In this voyage, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ wrote his renowned book, 'Ihyaa ul Uloom'. This book resulted in his name becoming well known throughout the world. This book is related to Islaamic conduct and contains such words of wisdom and advice that have a great effect on the heart of anyone who reads it. Although eight hundred years have passed since the demise of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, no better book has been written with regards to Islaamic conduct. The scholars of every age have greatly praised this book and it is very likely that it will still be extremely valued and appreciated in the future.

RETURNING TO HIS HOMELAND

After ten years of devoting himself to divine worship, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ returned home and here he also began

spending all his time in seclusion in the divine worship and remembrance of Allaah تَبَارَكَ وَتَعَالَى. However, one thing became an obstacle in his life. It was this that in that age, the passion of philosophy was increasing and by studying Greek Philosophy, the beliefs and ideologies of the Muslims began changing. These conditions caused great pain and discomfort to Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. He felt that the demand of the time was that the Muslims should be protected from becoming deviated and Islaamic beliefs should be correctly embedded in their hearts.

HEADMASTER OF MADRESSAH NIDHAAMIYYAH IN NAISHAAPUR

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was still in this concern when the son of Nidhaamul Mulk, Fakhrul Malik, suddenly approached him one day and with a lot of respect, told him that if he accepts the post of headmaster in Madressah Nidhaamiyyah Naishaapur, thousands of students will benefit from his knowledge. Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ could not refuse this offer and he remained the headmaster of Madressah Nidhaamiyyah for approximately one year.

THE DEMISE OF FAKHRUL MALIK

Fakhrul Malik was martyred in the year 500 Hijri. A few days after his martyrdom, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ stepped down from the post of headmaster and returned home. He established a Madressah and Khanqaah nearby his house. He used to impart knowledge to the students of the Madressah and teach the people in the Khanqaah how to worship Allaah and discipline themselves.

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OPPONENTS OF IMAAM GHAZAALI رَحْمَةُ اللهِ عَلَيْهِ

The fame of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was spreading from country to country. Without any doubt, the service that he was providing for Islaam in this crucial time was of utmost importance. **However, it is the norm that the pious people and those people who make an effort for the guidance of men will always have some opponents.** A few opponents of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ also arose. These enemies were bogus spiritual leaders and worldly inclined scholars who used to give evil the color of Deen in order to fulfill their desires. They used to come up with various tricks in order to satisfy the affluent, leaders, and masses.

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ tore open this veil that was concealing the dishonesty of these bogus spiritual leaders and worldly inclined scholars. He exposed their deeds by means of his books. Consequently, these people hated him.

A COMPLAINT TO THE KING

These people sensed that their influence was diminishing. If this condition had to carry on for a few more days and if Islaam continued to be understood in this correct way, then even their names will no longer be taken by people. Therefore, all of them approached the king and accused Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ of being irreligious. They presented false beliefs in their books and accused him of using inappropriate words regarding Imaam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ. They claimed that if Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ is not punished severely, a lot of evil would spread in Deen. The king was convinced by what they told him and demanded that Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ be taken to court.

IMAAM GHAZAALI'S رَحْمَةُ اللهِ عَلَيْهِ RESPONSE TO THE KING

When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ came to know that Sultan Sanjir wants him in court, he went until Mash'had e Radhaa and sent a letter to the king. The following was written in his letter:

"I spent approximately twenty years with your father, Malik Shah. After him, I witnessed the era of the kings of Isfahan and Baghdad. I was also an ambassador concerning important issues between your father and the Abbasi Khalifahs. During your father's era, I wrote a book concerning the laws of Deen.

I have experienced and seen the splendour and glory of this world. My heart has overflowed with all these things and I have a type of hatred for this world. This is the reason for me residing for quite some time in Baitul Muqaddas, Makkah, and Madinah and visiting other blessed places. When I went to the grave of Ebrahim عَلَيْهِ السَّلَام, I took an oath concerning three things. The first is that I will no more go to any king. The second is that I will not accept a gift from any king and the third is that I will no more engage in any religious debates. For twelve years I have kept to my word and no one tried to make me break my oath. Now that you have called me, I have come until Mash'had e Radhaa. However, I am restricted by my oath and therefore I am unable come to your court."

When this letter reached Sultan Sanjir, he was greatly impressed and his heart desired to meet Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. He informed his associates that he wants to find

out the beliefs and ideology of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ by speaking to him directly.

When Imaam Ghazaali's رَحْمَةُ اللهِ عَلَيْهِ enemies found out about this intention of the sultan, they began to panic and they feared that after talking to Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, the sultan's heart would be affected by Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. Therefore, they tried to create a situation that would make it possible for them to debate with Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ and in some way outstrip him so that he is humiliated in front of the sultan. Most of the scholars of Tus were the students of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. Therefore, when they came to know about the situation, they opposed these enemies of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ and told them, "The quality of Imaam Ghazaali is outstanding. How can you people oppose him? We are his servants. Debate with us on any issue you desire. If we are unable to answer you, then you can speak to our Imaam (i.e. Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ)."

When the clash became extremely intensified, the sultan felt the best thing to do is to call Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ to the court and speak to him directly. He sent his minister, Mueen ul Mulk, to bring Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. Mueen ul Mulk approached Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ with a lot of respect and conveyed the sultan's command to him. Hence, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was compelled to go to the court of the king.

When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ reached the court, the sultan stood up to honor him and seated him next to him. In the court of Sultan Sanjir, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ answered his opponents in such a manner that he completely silenced them and exposed their false accusations. After his innocence was proven in front of the sultan, he gave the sultan few advices.

ADVISING THE KING

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ gave the following advice to the sultan, "From before, as a result of oppression and unscrupulous organization, the condition of the people of Tus was bad. Now the cold and famine has caused further destruction. The Muslims are sinking in difficulties and problems. On the contrary, even your horses are loaded with gold and silver jewellery. Therefore, have mercy on the people and Allaah will have mercy on you." He then told the sultan, "People are saying that I say Imaam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ was corrupt. This is nothing but a lie. He was a great Imaam of jurisprudence. I greatly admire him."

The speech of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had a tremendous effect on the sultan's heart and he remarked, "If only the prominent scholars of Iraq and Khurasaan were gathered here so that they could hear your speech and appreciate it. However, because none of them are present, it is most appropriate that you write out this speech so that copies can be made and sent all over the region." Thereafter, he requested Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, "Please accept the post of headmaster. I will instruct all the scholars in the region to come to you once a year so that they can benefit from your knowledge."

IMAAM GHAZAALI رَحْمَةُ اللهِ عَلَيْهِ IN TUS

From the court of Sultan Sanjir, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ left for Tus. As soon as the residents of Tus were informed of him coming, they all came out to welcome him. He entered Tus with a lot of pomp and glory. They then had a

out the beliefs and ideology of Imaam Ghazaali رحمه الله تعالى by speaking to him directly.

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huge gathering and they sacrificed a lot of gold coins and rupees for him. Thereafter, he began teaching in his Madressah.

THE SON OF NIDHAAMUL MULK

In the year 500 Hijri, the son of Sultan Malik Shah, Muhammad, appointed the eldest son of Nidhaamul Mulk Tusi, Ahmed, as his prime minister.

Madressah Nidhaamiyyah in Baghdad was the biggest Madressah in the world. When Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ left the post of headmaster, he appointed his younger brother to fill his place temporarily. However, because he never returned to his post, a scholar of his calibre was sought. Of course, such a prominent scholar could not be found. This resulted in the reputation of the Madressah gradually diminishing.

When Ahmed, the son of Nidhaamul Mulk Tusi, became the minister, his greatest desire was to somehow get Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ to be the headmaster once again. This was not only his desire, but the desire of everyone else.

This was also the desire of the Abbasi Khalifah of that time. Khurasaan was under Sultan Sanjir and the son of Fakhrud Deen, Sadrud Deen, was the minister there. Ahmed wrote to Sadrud Deen that he should try to make Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ agree to once again accept the post of headmaster. In addition, Ahmed sent a letter for Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ.

Together with this letter, Sadrud Deen also sent another letter to Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. The following was written in the letter that Ahmed sent:

"As you are aware, the greatest accomplishment of Nidaamul Mulk is this Madressah, which is an exceptionally prominent centre of knowledge and an abode for scholars. Students from all around the world come to this Madressah. Nidhaamul Mulk did a lot of other noble deeds for the welfare of the people. However, none of his noble deeds can surpass the establishment of Madressah Nidhaamiyyah. Now it is our duty to improve this Madressah."

Sadrud Deen included a quote of the Abbasi Khalifah, Mustadh'hir Billaah, in his letter:

"On the request of the masses, the Khalifah desires that you are asked to become the headmaster of Madressah Nidhaamiyyah. Take a look at the letter the king has sent me:

"Sadrud Deen! For the enhancement of this magnificent madressah, it is necessary for **Hujjatul Islaam Fareeduzamaan Abu Haamid Muhammad Bin Muhammad Al Ghazaali** to be the headmaster. In the entire world, there is no scholar comparable to him. He is the leader of all the scholars."

Sadrud Deen wrote the following in the end of the letter: "Wherever you sit, that place will become the greatest Madressah. However, Baghdad is the biggest city and facilities are available here for students from every place. This Madressah is in need of your attention."

IMAAM GHAZAALI'S رَحْمَةُ اللهِ عَلَيْهِ RESPONSE

In reply, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ wrote to Sadrud Deen, "I cannot leave Tus for the following reasons: Firstly, I have one hundred and fifty students who will be left unsupported

if I go to Baghdad. Secondly, when I was initially in Baghdad, I never had a wife and children. Now I have to see to them and they will not be able to undergo the difficulties of the journey. Thirdly, at Maqaam e Khalil, I vowed not to go to the court of any king. In Baghdad, I will be obliged to go to the court of the king. Fourthly, I have vowed not to debate with anyone and in Baghdad I will not find a way out from this. **The greatest obstacle is that I wish to teach without any remuneration. Here I have properties by means of which we make ends meet. In Baghdad I have no property."**

After receiving this reply from Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ, Sadrud Deen insisted that he should accept the post. However, Imaam Ghazaali did not shift from his decision and he openly refused to go to Baghdad.

During the latter portion of his life, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ used to devote all of his time to worship and discipline. However, even during this time, his literatures never discontinue.

DEMISE

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ left this world on Monday, the 14th of Jumaadal Ukhraa 505 Hijri in Tehran. He woke up that morning, performed wudhu, read salaah, and then asked for his kafan (shroud) to be brought to him. He put the kafan on his eyes and said, "The command of Allaah has to be fulfilled." Saying this he lied down. When the people looked at him, he had already passed away.

This was a major event in the Muslim world. The world of knowledge had darkened. People were dumbfounded due to excessive grief. Every group and class of people felt the loss of this great scholar.

CHILDREN

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had no sons and he had three daughters.

STUDENTS

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ himself wrote that the roll of his students is 1000. Amongst his students, some were prominent scholars who were embodiments of their teacher.

THE WORKS OF IMAAM GHAZAALI رَحْمَةُ اللهِ عَلَيْهِ

Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had written many books. The teachings of Islaam, ideologies of Deen and moral values are wonderfully presented in his books. By reading his works, piety, self-discipline and the understanding of Deen develops within a person. **His world-renowned book is Ihya ul Uloom** in which there are guidelines as to how parents should inculcate good conduct in their children.

UPBRINGING OF CHILDREN

In his book, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ has advised parents that they should take special care of a child when the child begins to discern between good and bad. Initially a child gets the craving to eat and drink. Therefore, parents should inculcate good morals in their children from this stage and instruct them to read Bismillaah before eating, to eat from the front of the plate, not to begin eating until the other people who are sitting with them did not begin, not to stare at the food (when others begin eating first), nor to stare at

others who are eating, not to eat hastily, to chew the food properly, not to soil his/her hands and clothes with food.

Children should be told that to eat too much is undesirable. In addition, they should be made to understand that they have to be content with eating less and eating simple dishes. They should understand that to feed others is a noble act.

The desire for wearing clean and white clothes must be instilled in the child. They should be told that females wear colourful silky and yellow clothes. **Boys should be told not to associate with those boys who wear this type of clothing.** Children should not be given the habit of relaxing. Parents should not spoil their children. When a child does a noble action, he should be praised and made happy. If the child does some improper deed, act as if you are unaware of it, especially if the child tries to conceal it. The reason for this is that the child should not become bold to do wrong. If the child repeats this deed, advise him/her in private and explain to the child that this action is wrong. However, do not rebuke the child excessively, because the effect of advice diminishes by excessively rebuking and scolding the child and he becomes accustomed to being rebuked and scolded.

A child should not be given the habit of sleeping during the day. His bed should be soft and comfortable. A child should be given the habit that he/she should not do things in privacy, because he/she does wrong actions in privacy. The habit of walking, running, and exercising daily should be instilled in the child so that he/she does not become lazy. A child should be told not to boast about wealth, clothes e.c.t.

If the child is from a wealthy family and his /her friends want to give him/her something, then it should be instilled in his/her heart that it does not befit an ambitious person to take

things from people and if the child is from a poor family, it should be instilled in his/her heart that to accept things from people is an evil trait.

From the very beginning, a child should be explained that to yawn, stretch, spit, turn his/her back to anyone, to sit cross-legged or to sit with his/her palms under his/her chin is wrong in public.

A child should be completely prevented from taking oaths, even though it is taken on a true statement. He/she should be told not to start a conversation and only to speak when he/she is asked something. Children should be prevented from useless and futile speech, swearing and talking in a harsh tone. In addition, he/she should be prevented from sitting with those people who are habitual of swearing, speaking about inappropriate things, and talking about unnecessary things.

When a child returns from school madressah, he/she should be allowed to play, because a child becomes foolish due to studying the whole time and he/she becomes discouraged from studying.

THE ACCOMPLISHMENTS OF IMAAM GHAZAALI رَحِمَهُ اللهُ تَعَالَى

The good deeds accomplished by Imaam Ghazaali رَحِمَهُ اللهُ تَعَالَى for Islaam and the Muslims are unlimited. Reference is made to a few of his endeavours so that the magnitude of his favor on the Muslims can be gaged:

During the era of Imaam Ghazaali رَحِمَهُ اللهُ تَعَالَى, the Muslims were being separated into groups and sects as a result of falling into differences. Imaam Ghazaali رَحِمَهُ اللهُ تَعَالَى diverted

if I go to Baghdad. Secondly, when I was initially in Baghdad, I never had a wife and children. Now I have to see to them and they will not be able to undergo the difficulties of the journey. Thirdly, at Maqaam e Khalil, I vowed not to go to the court of any king. In Baghdad, I will be obliged to go to the court of the king. Fourthly, I have vowed not to debate with anyone and in Baghdad I will not find a way out from this. **The greatest obstacle is that I wish to teach without any remuneration. Here I have properties by means of which we make ends meet. In Baghdad I have no property."**

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them away from debating and arguing by explaining to them the essence of Deen.

He removed the deficiencies that were creeping into the beliefs of people. He generated the inclination towards the correct beliefs of Islaam.

He logically explained the teachings and ideologies of Islaam in his works and proved that no matter of Islaam is void of wisdom and sense.

He wrote important and essential literature to remove the deviations that were creeping into Deen from Greek Philosophy.

He wrote such books on the ethics of Islaam that greatly assisted people in adorning their conduct and behavior.

According to Imaam Ghazaali رَحِمَهُ اللهُ تَعَالَى, there were a few reasons for the deterioration of Islaamic civilization:

One of these reasons is that the religious scholars of that age did not have the courage to highlight the wrong of people, because most of them had not adopted other means and professions for attaining their sustenance and they used to receive their salaries from the kings and rulers. **These salaries from the kings and rulers had silenced them.** Despite witnessing the oppression on the public, their tongues used to remain still, because locks of gold were placed on their lips.

In his books, Imaam Ghazaali رَحِمَهُ اللهُ تَعَالَى informed the scholars of Deen about their responsibility and made them aware about weaknesses. By presenting examples of brave and true scholars of the past, he stimulated their stagnant zeal and concern. Instead of shying away from the truth, he encouraged them to boldly present the truth in the courts of kings.

EXAMPLES OF TRUE SCHOLARS

In presenting examples of true scholars, Imaam Ghazaali رَحِمَهُ اللهُ تَعَالَى has written that once Hishaam Bin Abdul Malik, who was from the Umawi clan, decided to go for Hajj. He summoned Taa'oos Yamaani, a great scholar of that age, to his court. When Taa'oos reached his court, he removed his shoes where the carpet began, greeted with Assalaamualaikum, sat in front of Hishaam, and enquired about his wellbeing. Hishaam was greatly angered by this approach of Taa'oos and remarked, "You are extremely rude. Do you not know how a king should be addressed? You did not address me by "Ameerul Mu'mineen and neither by my cognomen! You did not even kiss my hands!" Taa'oos Yamaani retorted, "I did not address you by "Ameerul Mu'mineen", because I do not regard you to be the Ameerul Mu'mineen. If I had called you "Ameerul Mu'mineen", I would have been lying. As for you claiming that I never mention your cognomen, you should know that wherever Allaah تَعَالَى has taken the name of His Ambiyaa in the Quraan, He has not mentioned the cognomen of that prophet together with his name, e.g. Dawood, Sulaymaan, and Moosa. On the contrary, Allaah addresses the disbelievers with their cognomens, e.g. Abu Lahab. **The reason for me not kissing your hands is that I heard that Ali رَضِيَ اللهُ تَعَالَى عَنْهُ has said that it is impermissible for a person to kiss the hands of anyone other than his wife or children.**"

Hishaam was greatly affected by these words of Taa'oos and requested Taa'oos to give him some advice. Taa'oos replied, "I heard that Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said that there are huge snakes and scorpions in Jahannam. These snakes and scorpions will bite

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and sting those kings who used to oppress the public." On saying this, Taa'oos Yamaani stood up and walked away.

Mansoor, the famous Khalifah of the Abbasi dynasty, once went for Hajj. In Mina he called for Sufyaan Thawri and told him, "Request something from me." Sufyaan Thawri replied, "Fear Allaah! The world is sick and tired of your oppression. Once again Mansoor told him, "Request something from me." This time Sufyaan Thawri replied, "It is due to the swords of the Muhaajireen and Ansaar that you have reached this rank and their children are dying out of hunger." For a third time, Mansoor told him, "Request something from me." This time Sufyaan Thawri replied, "When Umar رضي الله تعالى عنه went for Hajj, he spent a little more than ten Dirhams, whereas your condition is that you move around with so much money that the animals carrying your load are exhausted due to carrying your money."

When Sulaymaan, a ruler from the Umawi clan, went for Hajj, he summoned Abu Haazim who was a great scholar of that age. "Why is it that we are afraid of death", Sulaymaan enquired from Abu Haazim. Abu Haazim answered, "It is because your worldly life is cultivated and your life after death is desolated. Therefore you are afraid of leaving what is cultivated for what is desolated."

After presenting these examples, Imaam Ghazaali رحمه الله تعالى has written that these were the scholars of the past. **The scholars of our age meet the rulers only to make impermissible things in accordance to Shariat by looking for loopholes.** If the scholars of this age render advice like the scholars of the past, then too their intention is that their awe must be instilled in the hearts of these rulers.

SPEAKING THE TRUTH

Imaam Ghazaali رحمه الله تعالى did not suffice on only advising the Scholars, but he himself was an excellent example for them by proclaiming the truth in the courts of rulers. **He wrote some advises in a book form to Muhammad Bin Malik Shah, a king of that time, and named this book "Naseehatul Mulook" (advice for kings).** In this book, he first wrote the beliefs of Islaam and stated that these beliefs are what Imaan comprises of. He clearly explains the rights of Allaah تبارك وتعالى, i.e. Salaah, fasting, Haj and Zakaat. Thereafter, he highlights the rights of people and emphasizes on being just and fair. Then he writes that if there is any deficiency in the rights of Allaah تبارك وتعالى, Allaah تبارك وتعالى will forgive and overlook it, because Allaah is the Most Merciful and Forgiving. However, if there is any deficiency in the rights of people, it will not be forgiven.

Afterwards, he writes that you should be aware that ruling is not an easy task. Nabi ﷺ has mentioned that the severest punishment on the Day of Judgment will be given to the oppressive rulers. Umar رضي الله تعالى عنه has said that if any sheep gets scabies and he is unable to look after it, he will be questioned with regards to it on the Day of Judgment. He then took the king's name and wrote: Oh king! Look at Umar رضي الله تعالى عنه. Despite being so pious and just, he feared the reckoning on the Day of Judgment and your condition is such that you do not even know what is happening to your public and you are unaware of the condition of your public. Oh king! If you are oppressing the people in order to gain the pleasures of this world, then listen carefully. What are the pleasures of this world? **If you wish to eat delicious**

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food, you are an animal. If you desire to wear exclusive garments, you are a woman in the form of a man. If you are a furious and angry person, you are a carnivore in the form of a human being.

Acknowledge the fact that in every aspect you are an ordinary person like others and the king is someone else. If you were treated in the same way in which you wish to treat others, would you like it? If you will not like to be treated like how you are treating your public, then who can be a more treacherous person and a greater deceiver than yourself? Your endeavours should be that the entire public becomes happy and pleased with you by seeing you practice on the commands of the Shariat. "

In the year 499 Hijri, when Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ was forced to go to the court of Sultan Sanjir, he advised him by directly telling him, "Sultan Malik Shah, Alep Arslan and Tughrul Beig are shouting in their graves, 'Oh ruler! Oh the coolness of our eyes! Oh dear son! If you knew what we are going through, you would not be able to eat to your stomachs fill for one night!'"

Thereafter Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ told Malik Shah, "I want to tell you two things. One is concerning others and the other is concerning you. The first thing is that the inhabitants of Tus have become victims of oppression and disorganization. Now they are utterly destroyed due to the cold and famine. Have mercy on them and Allaah will have mercy on you. The second thing is that the necks of all the Muslims are being broken due to the load of difficulties and adversities, whereas the necks of your horses are loaded with gold and silver jewellery. Redress the situation."

ADVISES TO THE MINISTERS

During the era of the Seljuki kings, the management of the entire empire was in the hands of the ministers. Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ also wrote letters to these ministers filled with advice. In these letters, he specifically emphasized the need for being just.

Fakhrul Malik, the son of Nidhaamul Mulk Tusi, was the minister of Sanjir. Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ wrote the following to him in a letter:

"Titles like 'Ameer' and 'Nidhaam' are all artificial. Nabi ﷺ has said, "The people of my Ummat do not even derive pleasure in listening to words of pomp and show." You too should refrain from this."

In the end of this letter, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ writes:

"Sit in the company of those righteous and pious people who are safe from the claws of Shaytaan, so that they will also protect you from Shaytaan."

Imaam Ghazaali instilled this belief in the hearts of the Muslims that if the ruler is treading the wrong path, it is incumbent upon every Muslim to stop him.

AN ASPIRATION

By witnessing the reign of corrupt morals and oppression universally, Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ had this desire in his heart that such a government must be established that is moulded according to the ideologies of Islaam.

IHYAAUL ULOOM

When the renowned book of Imaam Ghazaali رحمه الله تعالى, Ihyaa ul Uloom, was published in the year 501 Hijri, this book reached Spain. During that time, the king of Spain was Ali Bin Yusuf. Without even understanding it, he unjustly issued the command for this book to be burned. When Imaam Ghazaali came to know about this, he was greatly grieved.

During this same era a Spanish student by the name of Muhammad Abdullaah Tumart came to seek knowledge from Imaam Ghazaali رحمه الله تعالى and he excelled in different sciences due to being blessed with the company of Imaam Ghazaali رحمه الله تعالى. When he was returning home after completing his studies, he told Imaam Ghazaali رحمه الله تعالى, "I wish to establish such a rule in Spain that is in total conformity to the principles of Islaam." Since Imaam Ghazaali رحمه الله تعالى himself was desirous of an Islaamic government, he was greatly pleased to hear this and remarked, "Indeed this is a noble task. However, will you be able to accomplish this enormous responsibility that you are taking upon yourself?" Muhammad Abdullaah reassured Imaam Ghazaali رحمه الله تعالى and Imaam Ghazaali رحمه الله تعالى gave him permission to go ahead.

From there, Muhammad Abdullaah Tumart went to Egypt and as soon as he arrived in Egypt, he began to forcefully prevent people from evil and those things that are contrary to the Shariat. The Egyptians became his enemies and the Egyptian government ordered him to immediately leave. From Egypt, he went to Morocco where he mentioned the blessings of a proposed Islaamic government to the

people. In addition, he began to highlight the oppression and vices of the rulers of that age. By hearing his true and straightforward words, the people of Morocco embraced his opinion.

When the king of Spain, Ali Bin Yusuf, became aware of this, he called the prominent scholars to his court and told them, "Abdullaah Tumart is opposing our regime. You people must try to make him understand." Consequently, Abdullaah Tumart was called to the crowded courthouse. Prominent scholars were present. They enquired from him, "Why are you opposing such a pious, righteous and just king? Filled with emotion, he replied, "Is wine not sold openly in the marketplaces of this place? Is the wealth of orphans not being usurped in this place? Is all the business of the government in accordance to Islaam? If it is not such, then why do you call the king a pious man? The king was affected so much by this speech that he started crying. Abdullaah Tumart continued moving from city to city and explained the people the benefits of an Islaamic regime and the masses started gathering under his flag until he laid the foundation for a new regime.

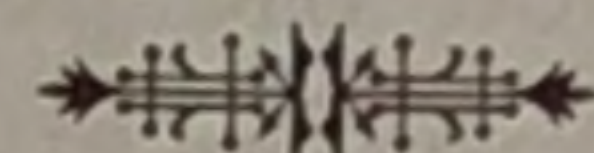
This government was called "Al Muwahhideen". Abdullaah Tumart was not the leader of this government, but he seated his student, Rashid Abdul Mu'min, on the throne of this government. This government remained in existence in his family for up to few generations and for many years, by the name of Al Muwahhideen, he raised the flag of Islaam in France and Spain.

Translation edited by A.H.Elias (Mufti)-May Allaah be with him

1435--2013

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The Ancestors of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ

Many of the Muslims in India have forefathers who migrated from other countries. Some migrated from Iran, some from Bukhara, some from Damascus and some from Samarqand. Nevertheless, when these people came to India, they settled down here and never thought about leaving. They regarded India as their homeland. They purchased land, built houses, planted orchards, erected madaaris, established Masaajid for worshipping Allaah and lived their entire lives in India. When they passed away, then too they remained in India by choosing the soil of India as their abode.

The Quraishi family from Arabia was from one of these many families. They lived in Rehtak and then they moved to Delhi.

In this vey family, such extraordinary personalities were born that until today their names are celebrated and people will continue to remember them in the future.

Shamsud Deen Mufti

In the beginning, a pious man by the name of Shamsud Deen Mufti came to Rehtak. While in Rehtak, he informed the people about noble deeds and showed them the path of Islaam; he informed them that theft and robbery are grave sins, deception and speaking lies are evil traits and every person, rich or poor, is equal.

He realised that until these people are not given Deeni education and taught about Islaam, their conduct will not

improve. Deen and Islaam will teach them how to deal with people, how to talk, how to travel and how to laugh and cry. In order for these people to become true human beings, it is necessary to attach them to Deen, and they need to have affection for Deen. Deen will cause the inclination for good and correct ideologies to be instilled in their hearts. If the speech of Allaah ﷻ is not read to them and they are not informed about the words of Nabi ﷺ, their conduct will not improve.

The greatest benefit of propagating the teachings of Islaam is that whenever a child reads these books of Deen, he will become aware of what Islaam is and how to become a Muslim.

By pondering over these things, Shamsud Deen Mufti established a Madressah in Rehtak. When people came to know of this Madressah, they began sending their children to this Madressah and Deen became the topic of people's discussions in Rehtak.

Shamsud Deen Mufti planted these seeds of Deen in such a manner that soon it blossomed and the whole of India became perfumed with its fragrance.

All the children of Shamsud Deen Mufti were so pious and righteous that the people of Rehtak admired them. When this family moved to Delhi, the people of Delhi also began to admire them.

You may be wondering why we are talking of Sheikh Shamsud Deen Mufti when this book is about Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ. Naturally, we should be explaining about who Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ was, what great work he accomplished that caused him to become famous in the

whole world, why the Muslims of India and elsewhere mention his name with a lot of admiration and why his words are always presented in references. **The reason is that this Shamsud Deen was the great grandfather of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ and he was the first to migrate to India and live in Rehtak.** He was not, however, the first Muslim to migrate to India: the Muslims came many years before Shamsud Deen Mufti and their extraordinary achievements have been recorded in other books. **What we intend to say is that from the family of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ, Shamsud Deen Mufti was the first person to migrate to India.**

Sheikh Wajeehud Deen

The family of Sheikh Shamsud Deen Mufti increased quickly. He had children and grandchildren who became scholars, saints and soldiers. Some were such that they took their swords to the battlefields and displayed their expertise in bravery. One of them was Sheikh Wajeehud Deen. A scholar of Deen and an extremely courageous individual, he was in the army of Shah Jahaan who had established the Jaamia Masjid and Red Fort in Delhi. When a war broke out between Aurangzeb Aalamgeer and his brothers, Sheikh Wajeehud Deen was in the army of Aalamgeer.

Shah Jahaan had four sons: Dara Shikoh, Shujaa, Muraad and Aurangzeb. From these four brothers, Aurangzeb was the most religious.

A lengthy war broke out between them. Shujaa had plotted against Aalamgeer and Aalamgeer wanted to take him to task. When Shujaa fled to Bengal, the army of Aalamgeer went after him. Shah Wajeehud Deen was in this army.

A blood shedding elephant was in the army of Shujaa. When Shah Wajeehud Deen came in front of this elephant, it raised its trunk and wanted to crush him under its trunk. However, Shah Wajeehud Deen was not afraid at all and struck the trunk with his sword in such a way that the trunk split in two. Soldiers dressed in armour were behind this elephant and these soldiers were firing from their cannons as they advanced. The elephant shrieked and trampled all of them as it charged away. Besides a few men, the rest were trampled or injured and Shujaa was defeated.

Aurangzeb witnessed this pluck and bravery of Sheikh Wajeehud Deen. When he had attained victory in this battle, he summoned Sheikh Wajeehud Deen, greatly praised him, strapped a splendid sword to his waist and always honoured him.

We have mentioned these few words so that it may be known that there were not only scholars of Deen and Imams of Masaajid in the family of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ; there were also daring and courageous individuals in this illustrious family such Sheikh Wajeehud Deen. Once Sheikh Wajeehud Deen confronted a group of bandits and was martyred in the ensuing encounter.

Sheikh Wajeehud Deen was the grandfather of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ. Now listen to a brief description of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ's father.

Prominent people gave Sheikh Wajeehud Deen glad tidings of such a son that will be a means for his name being remembered forever – not only in India – but in all the Islaamic countries as well.

The Rulers of that Era

At this point, a thing comes to mind that has to be mentioned before we proceed further. In that time, Aurangzeb Aalamgeer was in power. Look at the power of Allaah تَبَارَكَ وَتَعَالَى:

Aurangzeb was the son of Shah Jahaan, Shah Jahaan was the son of Jahangir and Jahangir was the son of Akbar Baadshah. The rule of Akbar Baadshah was a rule of an irreligious king. Who could have expected that the fate of this regime would change?

However, Allaah تَبَارَكَ وَتَعَالَى created Sheikh Ahmed Sarhindi. He was determined to rectify the regime of Akbar Baadshah. The effect of his efforts was such that Jahangir, who was the son of Akbar, realised the irony of his father's affairs. Governors were made to prostrate in the court whereas dogs and pigs were natured in royal palaces and it was regarded a noble deed to look up to these animals every morning. Religious scholars were called fools. Masaajid were demolished. Madaaris were abandoned.

Jahangir changed all those customs of the regime that Muslims supposed to be disgusted of and he used to cry in supplication to Allaah تَبَارَكَ وَتَعَالَى. Jahangir made his son, Shah Jahaan, a disciple of Sheikh Ahmed Sarhindi.

After Jahangir, Shah Jahaan came into power and his appearance and conduct was also that of a Muslim. He erected the Jaamia Masjid in Delhi, which has no parallel in the entire world. One is amazed by the huge courtyard,

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splendid dome, mosaic work, quadrilateral structure, and height of this Masjid.

He also had the Red Fort built. This fort was a large and spacious building. It had bathrooms, hot and cold water, and a river. There was also a Masjid adjacent to the fort so that it was easy to read Salaah while residing in the fort.

Shah Jahaan's son was Aalamgeer. He was an Aalim, a Haafidh, a religious individual, a soldier, and a devout Muslim. He prepared such a book on Islaamic laws that the Muslims will continue deriving benefit from until Qiyaamat. He gathered prominent scholars of Deen and they engaged in discussions with one another and then wrote down what they had discussed. Daily, Aalamgeer listened to whatever they had written and wherever any doubt arose, he used to question them and make them change it (where ever needed).

Shah Abdur Raheem

Back to what we were mentioning to you about the great scholars giving glad tidings to Shah Wajeehud Deen of such a son who would be a means of his name being remembered in future. **Later, Shah Abdur Raheem was born. He was the father of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ.** From childhood, he was extremely righteous and the qualities of piety were found in him. We will write one incident from his childhood that, by reading it, you will come to know what type of an individual he was:

A pious visitor from Bukhara came to the locality of Shah Abdur Raheem. His name was Khwajah Haashim.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

Occasionally, Shah Abdur Raheem used to go to him and listen to what he was saying.

One day Khwajah Haashim said, "I will inform you of such a thing that, by you reading it daily, it will be a means of you becoming extremely wealthy."

Shah Abdur Raheem replied, "Hadhrat, although wealth is a good thing, I am not in need of it. I have no problems with regards to what I eat and drink. What will I do with wealth? I have reliance on my Allaah تَعَالَى. I do not wish to rely on any *wadheefah* (invocation). Allaah is the doer."

Aurangzeb greatly revered Sheikh Wajeehud Deen. When Aurangzeb found out that the son of Sheikh Wajeehud Deen was also extremely pious and righteous, he wanted to meet him.

When Sheikh Wajeehud Deen was still in his youth, people were becoming his disciples. One of his disciples was from the special servants of the king. It is mentioned that one day this servant was fanning the king when the king was relaxing. Somehow, the fan fell from his hand and startled the king. The king stared angrily at this servant. The servant said that he was thinking of Shah Abdur Raheem when this mistake occurred. Aalamgeer instructed this servant to summon Shah Abdur Raheem. The servant responded that Hadhrat Sheikh will not come to the king because he does not meet with any king, ruler or minister.

On hearing this, Aalamgeer was even more desirous of meeting Hadhrat and sent a renowned courtier with the message. On hearing the message, Hadhrat completely

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

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refused. The courtier told Hadhrat to give his response in writing so that the king does not think that he never went to Hadhrat and that he is just making up a story. Hadhrat wrote the following response:

“All the special servants of Allaah unanimously agree that the worse ‘saint’ is he who goes to the doors of affluent people. If I come to you, you will give me gifts and this action of mine will not be liked by Allaah. The elders of Chist have said that the person whose name is written in the register of kings is removed from the register of Allaah رَبِّ الْعَالَمِينَ.”

When this paper reached Aalamgeer, he made a *ta'weedh* (amulet) out of it and kept it by him.

Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ

The son of this Sheikh Abdur Raheem was Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ, who is renowned in all the gatherings of knowledge in Delhi, India and the rest of Asia. His outstanding intelligence, his unique books, his extensive knowledge in the science of Hadeeth and his brilliant acquaintance with Jurisprudence and Tasawwuf shock prominent intellectuals of India and the Arab world. Even more, these intellectuals quote the words of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ as proof in their books and writings, as this adds weight to their rulings. On reading the research of Shah Saheb, experts in the field of History and Hadeeth become content and regard whatever he has written to be accurate.

Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ was born at dawn on Wednesday, the 4th of Shawwaal, in the year 1114 Hijri.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

Aurangzeb was the ruler at that time. It is as if after one Eid, there was another Eid in the house of Shah Abdur Raheem due to the birth of his auspicious son. At the age of five, Shah Waliyullaah was enrolled at a maktab where he learnt how to recite the Qur'aan. Within two years, he completed the recitation of the Qur'aan, started reading Salaah, and started fasting in the month of Ramadan. He then started learning Farsi and the introductory books of Arabic. **At the age of ten, he had already completed the famous book of Arabic, Sharah Mulla Jaami.**

He had such an excellent memory and mind that people used to become stunned when he explained the texts of Arabic Grammar and Morphology books. At the age of thirteen, he had acquired expertise in the science of Qur'aan, Hadeeth, Arabic Grammar, Arabic Morphology, and Tafseer.

You may have seen a bookcase that has many shelves and each shelf is filled with books. Some shelves are filled with books on Philosophy, some with books on History, some with books on Deen, some with books on Islaam, some with books on Tafseer and some with books on Hadeeth; basically, in one bookcase you can find various books. This is the comparison of the knowledge and virtue of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ. **The treasures of all sciences were in his mind. Whenever the need arose for him to discuss knowledge, he discussed it.** At the tender age of thirteen, he was already regarded to be from the prominent scholars of his time.

Shah Saheb رَحْمَةُ اللهِ عَلَيْهِ surpassed all the scholars of his age. He acquired knowledge from his own scholars and went to the Arab world to get permission for narrating Ahadith from such scholars who were incomparable. When he returned

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from the Arab world, thousands of students graduated as Ulama under him in Delhi, and thousands of people derived benefit from him in the line of Tasawwuf.

There is a Hindi proverb:

ہو نہار بروا کے چکنے چکنے پات

Translation: A precious child shows the man inside him.

And the Persian couplet of Sheikh Sa'di:

بالائے سرش زہوش مندی

می تافت ستارہ بلندی

Translation: The star of intelligence and knowledge could be seen shining on his forehead.

During his childhood, Shah Saheb did not persist on anything; whatever Allaah تَعَالَى had bestowed him with was more than enough and there was never a shortage of anything. His parents never rebuked him. If any elderly person asked him something, he would lower his head, listen to what that person was asking, and answer him kindly. Whenever he spoke to his father, he never ever looked into his father's eyes, but he always lowered his gaze. He never sat cross-legged. Children normally go here and there to play with their friends, however, Shah Saheb never ever went with any child.

We will now mention to you an incident from the childhood of Shah Saheb and from this you will come to know of the things his father encouraged him to do.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ تَعَالَى

Once, Shah Saheb's friends took him to a park. When he returned, his father affectionately called him and said, "Son, what benefit did you derive from strolling in the park for so long? In that time, we have sent so many salutations on Nabi ﷺ." On hearing this, Shah Saheb became ashamed and he repented by making a firm intention not to waste time in the future.

In his childhood, Shah Saheb never expressed dislike for a certain dish or garment; whatever food was presented to him, he ate it happily, and whatever garment was given to him, he wore it happily.

The effect of these things and the compassion that his father had for him was such that he mentioned his father in his works.

In one of his books, he writes:

"From all the children, my respected father loved me the most. Whenever he saw me, he became extremely happy, seated me beside him, and he would say, 'Waliyullaah, my heart desires that I melt and make you drink the knowledge that I have and those actions that take a person close to Allaah ﷻ and makes him reach Allaah تَعَالَى.'"

Shah Saheb has also written that he did not make more effort than his brothers in learning how to read and write, and he did not possess any special quality that his brothers did not have. **Whatever he had acquired was through the blessing of his father's Du'aas.**

Shah Saheb spent his entire life serving knowledge. On one side students of Deen gathered and on the other side people with their queries gathered. Shah Saheb always provided such an answer that left the questioner satisfied.

Spiritual Training

At the age of fourteen, he got married. At this age he also became a disciple of his father and was given spiritual training.

When he became a disciple of his father, prominent scholars and saints were invited. All of them congratulated him and Shah Abdur Raheem was very happy.

Shah Waliyullaah has written the names of all the books that he studied. He writes that his father taught him these books in such a manner that he remembers all of them. If any one debated with him on any of these books, he used to respond in such a way that observers were left astonished.

When Shah Waliyullaah was seventeen years old, Shah Abdur Raheem passed away. Consequently, all the responsibilities of the household and Madressah fell on his shoulders.

Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ taught at the Madressah his father had established (Madressah Raheemiyyah) for twelve years.

Thirst for Knowledge

While he was at Madressah Raheemiyyah, he occasionally visited his father's grave on moonlit nights and sat there for hours. During these days, the thought dawned upon him that it would be great if he could acquire the sanad (chain) of Ahaadeeth from the prominent scholars of Makkah and Madinah. After all, these Ahaadeeth are the blessed words of Nabi ﷺ and the people of Makkah and Madinah were able explain these Ahaadeeth brilliantly. This knowledge had to be learnt from the house that it emanated from. Once

this thought came to him, it remained with him and he finally prepared to undertake the journey to the holy lands.

In those days there were no cars, busses, or trains. There were also not many places where a person could buy sweetmeats or drink tea while on journey. The conveyances were horses or camels, and if a person did not have enough money he had to walk. There were highway robbers who used to steal the goods of people and murder travellers who confronted them. After travelling on land, a person had to travel on sea. In the journey by ship, there was always the fear of the winds: if the winds were pleasant, the ship used to sail. However, if a severe storm had to confront the ship, then the ship, together with its passengers, were destroyed.

Despite being aware of all these odds, due to his passion for knowledge, Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ decided to go to the holy lands. Allaah تَبَارَكَ وَتَعَالَى looked after him, and brought him safely to Makkah.

He resided in Makkah for a year and spent a few days in Madinah. **A prominent and renowned Arab scholar by the name of Sheikh Abu Taahir was in Makkah at that time.** Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ acquired sanad from Sheikh Abu Taahir and other prominent scholars.

From among the Arab scholars, Sheikh Wafdullaah was also one of the prominent scholars. His father's name was Sheikh Muhammad Maghribi. Sheikh Muhammad Maghribi was such a great scholar that the prominent scholars of Makkah and Madinah used to call him Sheikhul Hadeeth and Haafidh ul Hadeeth.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

When Shah Waliyullaah came to Sheikh Wafdullaah, Sheikh Wafdullaah exceeded the limits in welcoming him. When Shah Saheb informed the Sheikh that he came from India to acquire the sanad (chains) of Ahaadeeth, Sheikh Wafdullaah stipulated a time to narrate Ahaadeeth to Shah Saheb and gave him sanad.

An Impactful Achievement

Maybe only a few moments used to pass in the day and night wherein Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ could relax. If all his accomplishments with regards to knowledge are placed aside and only one specific accomplishment of his is observed, it will become manifest that he left such a valuable gift and provided such light that was a means of hundreds of lanterns being lit.

What is this one noble accomplishment? Pay careful attention:

Hundreds of years ago, Muslims lived in India. They read Salaah and Fasted. This is not regarding those scholars who acquired knowledge of Deen in Arabic, but this is regarding the general Muslims. Allaah's speech (the Qur'aan) is in Arabic. These people recited it without understanding what they were reading and what the Qur'aan was teaching them.

Hadhrat Shah Waliyullaah knew that the Qur'aan is the foundation of Islaam. It contains blessings and teachings. He realized that if the Muslims do not understand the Qur'aan and continue reciting it like parrots, the teachings of the Qur'aan will remain concealed from them.

In those days, the Persian language was mostly spoken in the cities. Therefore, Hadhrat Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ translated the Qur'aan into the Persian language. This

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

was the first endeavour by means of which the Muslims and Non-Muslims were made aware that the Qur'aan is not just a book of supplications and invocations, but it was filled with words of wisdom, teachings and guidelines of how a person should live his life.

Thereafter, Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ's sons, Shah Abdul Qadir رَحْمَةُ اللهِ عَلَيْهِ and Shah Rafee'ud Deen رَحْمَةُ اللهِ عَلَيْهِ, translated the Qur'aan into the Urdu language. Although these Farsi and Urdu translations have been written long ago, they are still read up to today and many people claim that the blessings that found in these translations cannot be found in any other translation.

If the hundreds of books of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ are placed aside and this translation of the Qur'aan observed, then the translation of the Qur'aan serves the Muslims to such an extent that it will remain as a precious gift until this world comes to an end.

The Actions of the Fake Scholars

As mentioned, Shah Waliyullaah was the first to translate the Qur'aan into Farsi for the Muslims of India and other nations. When this translation was completed, there was a great commotion among the common preachers and unintelligent scholars. Some scholars had wrongly interpreted the Qur'aan to the common Muslims, but these simple Muslim, who never knew Arabic, used to have great respect for these scholars. The greatest fear these scholars had was that all the Muslims would now be able to read the translation of the Qur'aan and no one will ask them for the translation anymore.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

When Shah Waliyullaah came to Sheikh Wafdullaah, Sheikh Wafdullaah exceeded the limits in welcoming him. When Shah Saheb informed the Sheikh that he came from India to acquire the sanad (chains) of Ahaadeeth, Sheikh Wafdullaah stipulated a time to narrate Ahaadeeth to Shah Saheb and gave him sanad.

An Impactful Achievement

Maybe only a few moments used to pass in the day and night wherein Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ could relax. If all his accomplishments with regards to knowledge are placed aside and only one specific accomplishment of his is observed, it will become manifest that he left such a valuable gift and provided such light that was a means of hundreds of lanterns being lit.

What is this one noble accomplishment? Pay careful attention:

Hundreds of years ago, Muslims lived in India. They read Salaah and Fasted. This is not regarding those scholars who acquired knowledge of Deen in Arabic, but this is regarding the general Muslims. Allaah's speech (the Qur'aan) is in Arabic. These people recited it without understanding what they were reading and what the Qur'aan was teaching them.

Hadhrat Shah Waliyullaah knew that the Qur'aan is the foundation of Islaam. It contains blessings and teachings. He realized that if the Muslims do not understand the Qur'aan and continue reciting it like parrots, the teachings of the Qur'aan will remain concealed from them.

In those days, the Persian language was mostly spoken in the cities. Therefore, Hadhrat Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ translated the Qur'aan into the Persian language. This

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

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You have probably heard the anecdote about the Imaam who was reading taraaweesh Salaah in a certain Masjid and he never knew his Qur'aan well. He only knew disjointed Arabic and he used to recite it. One day a true scholar, who had memorised the Qur'aan well, came to this Masjid and joined the congregation in the taraaweesh Salaah. When the Imaam recited some disjointed Arabic passages and a few Quranic verses from here and there, the scholar tried to stop him. Consequently, this Imaam became extremely worried that his worthlessness would be exposed. In an attempt to save himself, he decided to recite:

نصف لي ونصف لك هذا قوم جاهلون

(whatever amount of money I receive, I will take half and you will take half. These people are unaware.)

The bogus scholars of Delhi were like this Imaam. They realised that their reputation would fade away because everyone would now be able to understand the correct meaning of the Qur'aan. Naturally, they became the enemies of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ.

Shah Waliyullaah was an Imaam of a Masjid in Fatah Puri. His opponents provoked some braggarts: they told them that Shah Waliyullaah had committed a hideous act by translating the speech of Allaah into Farsi, because Farsi is the language of the fire worshippers. They decided to surround him and assassinate him. One day, at the time of Asr Salaah, they came to the Masjid in Fatah Puri and stood firmly at the door that was facing the well. The few people Shah Saheb had with him could not match the hundred-plus,

sword-bearing people outside. However, when Shah Saheb saw this huge group after Salaah, he was not at all worried. He took a thin stick, came out of the Masjid and shouted Allahu Akbar so loudly that the entire group of his opponents dispersed and then he walked away.

You are well aware that the benefit gained from keeping the Qur'aan wrapped in a cover made of velvet or satin and reciting it over and over again cannot equal the benefit gained from reciting the Qur'aan by pondering over and understanding the meaning. What will a sick person attain if he has to read his prescription over and over again and drink the paper on which his prescription is written, but he does not drink the medication that is prescribed for him?

Whatever Shah Saheb had written, he had written it for the benefit of the Muslims, and it was as though he was inspired by Allaah تَبَارَكَ وَتَعَالَى to write these things.

The Inspiration to Write

Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ wrote a book called *Hujjatul Baalighah*. Great scholars read this book and are amazed by what Shah Waliyullaah has written in it regarding the explanation of the excellence of Islaam and the understanding of Qur'aan and Hadeeth. Not only the scholars of India, but the scholars of Egypt, Africa, Makkah, Madinah, Iraq and Shaam were also astonished by the fact that a scholar of India could write such a brilliant book.

With regards to this book, Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ has written the following:

“One day after Asr Salaah, I was sitting in the remembrance of Allaah تَبَارَكَ وَتَعَالَى. Suddenly, it appeared to me that the blessed soul of Nabi ﷺ had appeared. It seemed as if the

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

soul of Nabi ﷺ covered my being just as how a person wraps a shawl around me.”

On another occasion, Shah Saheb رَحْمَةُ اللهِ عَلَيْهِ mentioned a dream that is even more astonishing. He narrated:

“Hadhrat Hasan and Hadhrat Husain رَضِيَ اللهُ عَنْهُمَا came to my house. Hadhrat Hasan رَضِيَ اللهُ عَنْهُ had a pen with a broken nib. He wanted to give me this pen and he said, ‘This is the pen of my grandfather, Muhammad Rasulullaah ﷺ. When Hadhrat Husain رَضِيَ اللهُ عَنْهُ fixes the nib, I will give it to you. Besides Hadhrat Husain رَضِيَ اللهُ عَنْهُ, no one else can fix this pen.’

Hadhrat Husain رَضِيَ اللهُ عَنْهُ took the pen, fixed it, and gave it to me. Then someone brought a shawl on which there was one white stripe and one green stripe and placed it in front of these two Sahabah رَضِيَ اللهُ عَنْهُمَا. Hadhrat Husain رَضِيَ اللهُ عَنْهُ said, ‘This is also the shawl of my grandfather, Muhammad Rasulullaah ﷺ.’ Hadhrat Husain رَضِيَ اللهُ عَنْهُ then wrapped the shawl around me. I appreciated it, placed it on my head, and thanked Allaah تَبَارَكَ وَتَعَالَى.”

The interpretation of this dream is very lengthy. However, it can be clearly understood that the writing of hundreds of books in Arabic and Farsi in such a short space of time and his writings having the sweetness that is found in Ahaadeeth are the results of this incident regarding Hadhrat Hasan and Hadhrat Husain رَضِيَ اللهُ عَنْهُمَا.

He has also written brilliant books on literature, Hadeeth, Fiqh and Tasawwuf. In short, **he has written on every science**. Imagine what kind of person is the one who has seen such a blessed dream and upon whom the shadow of the soul of Nabi ﷺ has dawned.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

Message to the Rich, the Saints, and the Scholars

In the age of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ, the affluent, businessmen, scholars, and saints were all unmindful of Deen and were only desirous of their comfort and wellbeing. The spiritual leaders, who were supposed to teach good morals, regarded their disciples as slaves and servants: they used to make their disciples fill the water for their houses, look after their animals, and massage their heads and bodies. On top of that, they never showed them the path of piety, because they themselves did not know how to acquire piety.

The affluent, who were supposed to be caring for the poor, looked at dancing and singing day and night. Their poor neighbours were dying out of hunger, while their dogs were drinking milk and eating sweetmeats.

Religious scholars and Imams used to have disputes over trivial matters. They argued over leading the Salaah and they issued incorrect rulings.

Shah Saheb openheartedly rebuked these faux-saints, affluent people, and scholars.

He rebuked the affluent in the following words: “You do not have the fear of Allaah تَبَارَكَ وَتَعَالَى. You are inclined to worldly pleasures that will come to an end. You commit sin, boast about it, and haughtily tell others about it.

You have built lofty mansions and splendid houses so that you may enjoy yourself. You take the weak to task and leave the strong. You are not just and you do not fear Allaah تَبَارَكَ وَتَعَالَى. Your heads do not bow in front of Allaah تَبَارَكَ وَتَعَالَى. Even if you take the name of Allaah تَبَارَكَ وَتَعَالَى, it is only taken

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

to narrate stories. The true reverence of Allaah تَبَارَكَ وَتَعَالَى is not in your hearts."

He rebuked the spiritual leaders by telling them the following: "Oh so called spiritual leaders and saints, each one of you is moving around with a separate tambourine and musical tune. Every one of you has been made a guide. You have abandoned the path that Allaah تَبَارَكَ وَتَعَالَى has shown Nabi ﷺ. Who can love such spiritual leaders who make people disciples in order to acquire wealth from them and receive presents from them year by year? Such spiritual leaders are robbers running after money.

Beware! Beware! Do not follow such spiritual leaders who invite people to themselves and not to Allaah تَبَارَكَ وَتَعَالَى.

The path shown by Allaah تَبَارَكَ وَتَعَالَى is worth treading. Besides this path, there is no other (correct) path."

Shah Saheb admonished the religious scholars by advising them in the following words, "Oh religious scholars! Learn how Nabi ﷺ lived his life. Study the character of Nabi ﷺ and look at how Nabi ﷺ walked, laughed, spoke, dealt with his neighbours, dealt with non-Muslims and dealt with his wives."

Shah Saheb reproached the preachers by giving them the following message, "Oh preachers! You mention fabricated Ahaadeeth in your lectures to shelter yourselves. You have narrowed the lives of the creation of Allaah تَبَارَكَ وَتَعَالَى. Is your effort the same effort of Nabi ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ? Reflect and be ashamed!"

Shah Saheb rectified all these crimes, just as how a vicegerent of Nabi ﷺ is supposed to do. During the era of Shah Saheb, the Mughal Empire was coming to an end.

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْهِ

Besides few books of Jurisprudence and Philosophy, no other books were being taught at the Madaaris.

In Conclusion

Shah Waliyullaah taught for close to fifty years at his father's Madressah and lighted such a lamp of Qur'aan, Tafseer, and Hadeeth that is still shining until today. His students never allowed the lamp lit by him to burn out, and they have lit thousands of lamps through thousands of scholars who are acquiring permission to narrate Ahaadeeth and are going to every nook and corner of India to shine this light.

A prominent scholar has written: "Each individual of this family was a unique scholar of his age. His life was filled with good deeds. He had a pure heart. He was an expert in writing and delivering lectures. Understand it in this manner: there is a chain made of pure gold. All the links of the chain are attached to one another and form one chain. It can be said with complete conviction that in comparison to other countries, the level of Deen found in India is not found in any other country. All of this is due to the efforts of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ and his family. The favour of these illustrious men is spread over Deoband, Saharanpur, Delhi, Moradabad and every small village in U.P."

On returning from the Arab world, Shah Saheb told his teacher, "I have forgotten whatever I have learnt. Now my life will be spent in the shadow of propagating the Ahaadeeth and words of Nabi ﷺ."

Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ had four sons: Shah Abdul Azeez رَحْمَةُ اللهِ عَلَيْهِ, Shah Rafee'ud Deen رَحْمَةُ اللهِ عَلَيْهِ, Shah Abdul Qadir رَحْمَةُ اللهِ عَلَيْهِ and Shah Abdul Ghani رَحْمَةُ اللهِ عَلَيْهِ. The translations of the Qur'aan written by Shah Abdul

A Brief biography of Shah Waliullaah رَحْمَةُ اللهِ عَلَيْه

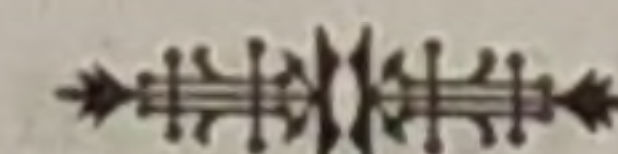
Qaadir رَحْمَةُ اللهِ عَلَيْه and Shah Rafee'ud Deen رَحْمَةُ اللهِ عَلَيْه are the first correct translation of the Qur'aan in the Urdu language. These four sons were prominent scholars of their age.

Translation edited by
A.H. Elias (Mufti)
May Allaah be with him
1435/2013

Hujjatul Islam رَحْمَةُ اللهِ عَلَيْه

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One of the most Esteemed Personalities in the History of Islaam

Name and Lineage

His name was Muhammad Qaasim. His historic name was Khursheed Hussein. His father's name was Asad Ali and his grandfather's name was Sheikh Ghulaam Shah. His entire lineage is as follows:

Muhammad Qaasim, who was the son of Asad Ali, who was the son of Ghulaam Shah, who was the son of Muhammad Bakhsh, who was the son of Alaa'udeen, who was the son of Muhammad Fatah, who was the son of Muhammad Mufti, who was the son of Abdus Samee'a, who was the son of Moulana Muhammad Haashim.

His lineage links up to Hadhrat Qaasim bin Muhammad bin Abi Bakr رَحْمَةُ اللهِ عَلَيْهِ.

Birth and Demise

He was born in 1248 A.H (1832) in the town of Nanotah. He passed away on Thursday 4 Jamaadal Oowla, 1297 A.H (1879) after Zuhra Salaah. *To Allaah do we belong and unto Him shall we return.*

Hometown

His hometown was Nanotah, which is a small town. It is situated twelve miles east of Deoband, fifteen miles south of

Saharanpur, nine miles west of Gangoh and seven miles north of Delhi.

His ancestral grandfather, Moulana Muhammad Haashim Sahib, was very close to the Mughal emperor Shah Jahan. Moulana Muhammad Haashim settled in Nanotah and, in doing so, transformed it into an Islaamic town. It was in this town that his progeny flourished and it was from this very town that the radiant star, Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ, shone forth.

Childhood

During his childhood he had a dream in which he was sitting on the lap of Allaah Ta'ala. His grandfather interpreted it to mean that Allaah Ta'ala will grant him abundant knowledge and he will become a well-known personality. His intelligence, prowess, courage, aspirations, quick-thinking, broad-mindedness and diligence stood out from his childhood days and he was first in his class at all times. He had an affinity for poetry from an early age and would write his stories and games in rhyming form.

Education

His primary education began in the Madressa of Nanotah. He then learnt Arabic under Moulana Muhtaab Ali Sahib رَحْمَةُ اللهِ عَلَيْهِ in Deoband. Impressed by Hadhrat Moulana's wisdom and deep insight, Moulana Muhtaab Ali gave him the title of *Ilm ki Bakri* (the goat of knowledge), which is a reflection of his constant pursuit of knowledge. **He then studied under Moulana Muhammad Nawaaz Sahib in Saharanpur for a while. Thereafter, he went to Delhi in the company of Moulana Mamlook Ali Sahib رَحْمَةُ اللهِ عَلَيْهِ in**

1259 A.H, where he began studying *Kaafiyah* (an intricate book on Arabic grammar). There he completed his studies in five years. He studied Hadeeth under Hadhrat Moulana Shah Abdul Ghani Sahib Mujadidi رَحْمَةُ اللهِ عَلَيْهِ. After arriving in Delhi, he began excelling at such a pace that none could keep up with him; he could read intricate books of philosophy just as a Hafiz can recite a portion of the Qur'aan.

While residing in Delhi, he pledged allegiance to Hadhrat Moulana Haaji Imdaadullaah Thanwi Makki and began his efforts of self-purification.

Personality and Character

Allaah Ta'ala had made Hadhrat Moulana an awe-inspiring personality because of which many people lacked the courage to address him even though he was a light-hearted person with exceptional character. He preferred to be alone and would prefer remaining silent from an early age. This is another reason why people would think twice before engaging in a conversation with him. He was extremely generous and big-hearted, and a person who took pleasure in entertaining guests and hospitality. His wife was even more so, such that she was his inspiration to be generous. He would say, **"My generosity has been caused by Ahmed's mother (i.e. his wife)."**

¹ Hadhrat Moulana Shah Abdul Ghani Sahib Mujadidi was the son of Abu Saeed, who was the son of Azeezul Qadr, who was the son of Safiyul Qadr, who was the son of Muhammad Isa, who was the son of Saifudeen, who was the son of Muhammad Ma'soom, who was the son of Ahmed (Mujadid Alfith Thaani). He is the author of *Inhaajul Haajah fi Halli Sunan Ibn Maajah*. He was born in Delhi (1235 A.H) and passed away in Madinah (1296 A.H).

Dislike for Status

His condition for many years was such that if any person addressed him as 'Molwi' he would not reply but if they addressed him by his name he would be pleased. He disliked being praised and was uncomfortable with it. He was informal with everyone and kept a relationship more of friendship than as of a teacher with his students. He disliked being referred to as a Moulana and would say, "This knowledge has spoilt everything and were it not for it then I would have remained hidden and no one would have known of my existence."

Glad Tidings

During his days as a student, he saw a dream that he was standing on the Ka'abah and thousands of rivers were flowing from it. His teacher, Hadhrat Moulana Mamlook Ali رَحْمَةُ اللهِ عَلَيْهِ, interpreted this to mean: **"Knowledge will spread from you abundantly."**

On one occasion, his mother complained to Hadhrat Moulana Haaji Imdaadullaah رَحْمَةُ اللهِ عَلَيْهِ about his unemployment and lack of income. Haaji Imdaadullaah رَحْمَةُ اللهِ عَلَيْهِ laughed and said, "This person is about to become such that he will have a hundred attendants. He will attain such fame that his name will be known across the world. You complain of poverty when Allaah Ta'ala is going to grant him a thousand-fold more and he will be better off than those who are employed."

His mother lived to see this prediction come true.

Hadhrat Haaji Imdaadullaah رَحْمَةُ اللهِ عَلَيْهِ also said about him, "People of his calibre used to be found in the early years of Islaam, now for many years we will not see another."

Life History

After completing his studies, he took on the responsibility of editing at the Ahmadi publications company in Delhi. During this time, Hadhrat Moulana Ahmed Ali Sahib Saharanpuri (who added the footnotes to *Saheeh Bukhaari*), tasked Hadhrat Moulana with adding the foot notes to the last five or six chapters of *Saheeh Bukhaari*. He fulfilled it with perfection; each footnote was taken from reliable books and nothing was of his own opinion.

Later, Jihaad was declared against the British. Due to difficulties faced at that time it was unsuccessful. As soon as the British had gained complete control of the country, they issued a warrant for his arrest. He remained hidden for a few days and then departed for Hajj. By the time he returned from Hajj an official pardon had been announced.

Thereafter, he began acting as editor for Munshi Mumtaaz Ali Sahib in Meert, whilst teaching at the same time. It was during this time that the foundation for Darul Uloom Deoband was laid. After a little while, he went to Deoband and saw to every aspect of the Madressa. **He taught all the books with no reservation and would render such a commentary that none had ever heard nor seen.** He expounded amazing facts in each subject, reconciling differences of opinion and explaining each law in detail. The effects of his teachings linger on to this day.

He performed his first Hajj in 1277 A.H and during this journey, in the month of Ramadaan, he memorised the entire Qur'aan and recited it in Taraweeh Salaah. He performed his second Hajj in 1285 A.H and the third in 1294 A.H. When returning from this Hajj his illness began, this proved to be fatal.

Children

He had two sons: Hadhrat Moulana Muhammad Ahmad Sahib رَحْمَةُ اللهِ عَلَيْهِ (former principal of Darul Uloom Deoband) and Muhammad Haashim Sahib. He also had three daughters.

Students

He had numerous students, the most famous are:

1. Sheikhul Hind, Hadhrat Moulana Mahmood Hasan Sahib Deobandi رَحْمَةُ اللهِ عَلَيْهِ. He studied most of the books in Darul Uloom Deoband and studied Hadeeth under Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ. The first graduation ceremony of the Darul Uloom was held for him.
2. Hadhrat Moulana Fakhrul Hasan Sahib Ganghohi رَحْمَةُ اللهِ عَلَيْهِ. He added the footnotes to *Abu Dawood*. His personality was exactly the same as Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ and he was a very capable scholar. He also acquired his knowledge from Darul Uloom Deoband.
3. Hadhrat Moulana Ahmed Hasan Sahib Amrohawi رَحْمَةُ اللهِ عَلَيْهِ. Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ had great affection for him and he also loved Hadhrat

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He had numerous students, the most famous are:

1. Sheikhul Hind, Hadhrat Moulana Mahmood Hasan Sahib Deobandi رَحْمَةُ اللهِ عَلَيْهِ. He studied most of the books in Darul Uloom Deoband and studied Hadeeth under Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ. The first graduation ceremony of the Darul Uloom was held for him.
2. Hadhrat Moulana Fakhru'l Hasan Sahib Ganghohi رَحْمَةُ اللهِ عَلَيْهِ. He added the footnotes to *Abu Dawood*. His personality was exactly the same as Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ and he was a very capable scholar. He also acquired his knowledge from Darul Uloom Deoband.
3. Hadhrat Moulana Ahmed Hasan Sahib Amrohawi رَحْمَةُ اللهِ عَلَيْهِ. Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ had great affection for him and he also loved Hadhrat

Moulana dearly. He was very intelligent and a proficient scholar.²

Aside from these three illustrious personalities, Hadhrat Moulana رَحِمَهُ اللهُ تَعَالَى had many students. The sacrifices and services of his other disciples and students have not been recorded even though he treated them all equally and feared self-praise³.

Accomplishments

The accomplishments for which he is most famous for are three:

1. Establishing Madressas, including Darul Uloom Deoband,
2. Calling for Jihaad against the British,
3. And services to Islaamic knowledge.

We will now highlight his achievements in each of these fields:

Establishing Madressas

In 1274 A.H (1857), when the British had taken control of the entire country and the Mughal dynasty came to an end, Islaam and Muslims became a target and it was the Muslims who felt the claws of the British piercing into them the most.

²They are known as 'Hasanain Thalaathah'- the three Hasans.

³This was all taken from *Sawaanikh Umari* by Hadhrat Moulana Muhammad Yaqoob Sahib Nanotwi, who was among the first teachers of Darul Uloom Deoband.

This is because the entire aspect of conqueror and conquered, usurper and usurped, victory and defeat, was between the Muslims and the British. Those Ulama who were rendering services to Deen during the rule of the Mughal dynasty did so while receiving a wage or assistance from the royal court and lived in relative ease as a result. A few Ulama also rendered services in their own private capacity by teaching, tutoring and lecturing in their own localities. However, after the British took over, there no longer remained any wages or financial assistance from the government. Poverty and impoverishment created an entirely new challenge and the traces of the glory of Islaam began to dwindle for the Ulama became occupied with their own livelihood. What was to happen to the future of Islaam? This was a vital question. Allaah Ta'ala says in the Noble Qur'aan:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ-

"We shall definitely show our avenues (of guidance and insight leading to Jannah) to those who exert (labour) themselves in Our course (for Our Deen)."

(Surah Ankaboot: 69)

Allaah Ta'ala inspired all the saints at the same time with the idea that the only way of protecting Deen and Islaam is to establish Madressas using public funds. This meant that those Ulama who were rendering services to Deen in their own private capacity will now have to join together and work collectively. One of the benefits of this would be that the Madressa would see to their basic needs and as a result they would be able to serve Deen with no worry of having to earn a livelihood. Another benefit of this would be that if any

Aalim, out of necessity or for any other reason, were to abandon his Deeni responsibilities, another would take his place. **The garden would continue being watered even though the gardener changes.**

Public funds are general and not from a particular person. Work would continue relying upon the funds of the general public. They would not depend upon the wealth or donations of the government, the wealthy or those in authority; this meant that the Madressa would suffer no harm if a select few refused to assist the Madressa, as the loss suffered on account of them would be borne by another.

In addition, the general public who assists the Madressa will not try to influence the Madressa in any way. If funds are taken from a particular individual then the life and death of the Madressa becomes dependent upon that very person. Another harm of this is that the true reliance in Allaah will not be gained as opposed to when a person has no one else to rely upon except Allaah. The third most harmful aspect of relying upon the funds of a specific individual is that he will have the ability to influence Madressa policy and what is taught.

On account of this inspiration, Ulama began opening Madressas across India. However, there still remained a few who did not understand this inspiration or the true reality of it; they continued their efforts of Deen on their own and, just as a roof cannot stand without a pillar, their services did not last very long and they soon became preoccupied with earning a living. Like this, their services to Deen came to an end. Others who did not understand the meaning of this inspiration built Madressas but disliked asking from the general public and ultimately remained dependent upon

specific individuals or the government. As a result, these Madressas had to close due to lack of funds or become government institutions.

It is a great favour of Allaah that not only did these Ulama understand the meaning of this inspiration but they also understood its importance and true reality. It is without a doubt that Hadhrat Moulana Qasim Nanotwi رَحْمَةُ اللهِ عَلَيْكَ understood its importance and true reality more than all. He, in fact, wrote it out for us, which is preserved to this day:

“The principles on which this Madressa (Darul Uloom Deoband), and others like it, will operate.”

This makes it clear that these principles are not only stipulated for Darul Uloom Deoband but for every Madressa relying on public funds. Let us examine numbers 6, 7, and 8 of these principles:

6. As long as this Madressa does not have any fixed income, then, Insha-Allaah, it will be run with attention turned towards Allaah. If it attains a fixed income, such as rental, trade or government grants then the attention will be turned away from Allaah and reliance upon Allaah will fade. In this way, Divine assistance will stop, infighting will begin and we will find ourselves becoming dependent.
7. Assistance from the government and influential people is harmful.
8. There is more blessing in the funds attained from the general public, who do not seek any favour in return. In essence, it is the general public whose intentions are nobler.

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These principles should be read over and over again and pondered over deeply then one will see how true this inspiration was. As a result of this inspiration, the Ulama began to establish Madressas based upon these principles and now, almost a century later, we are forced to admit that if they had not done so then Islaam would no longer exist in India.

Hadhrat Moulana Qasim Nanotwi رَحْمَةُ اللهِ عَلَيْكَ used his influence to establish the building of various Madressas and in his short life managed to build four:

1. Darul Uloom Deoband
2. Madressa Qaasimia Shaahi Muradabad
3. Madressa Manba'ul Uloom Galaawati
4. Madressa Jaamie Masjid Amrohah

Hadhrat Moulana founded all of these Madressas but it is the good fortune of Darul Uloom Deoband that Hadhrat Moulana became its supervisor and maintained it, as Deoband was his second hometown. All the illustrious personalities from Deoband, such as Hadhrat Moulana Haaji Aabid Hussein Sahib رَحْمَةُ اللهِ عَلَيْكَ (first principal of Darul Uloom Deoband), Hadhrat Moulana Rafee'udeen Sahib رَحْمَةُ اللهِ عَلَيْكَ (second principal of Darul Uloom Deoband), etc., all had a close relationship with Hadhrat Moulana Qasim Nanotwi رَحْمَةُ اللهِ عَلَيْكَ.

After 1857, Deoband became his true hometown, which had already been predestined, and he took up permanent residence in Deoband and saw to all the needs and requirements of Darul Uloom Deoband. The other

Madressas founded by Hadhrat Moulana received the same favour. As a result, they could not reach the same level as Darul Uloom Deoband. Today this Madressa has grown into a huge firm tree providing fruit to the entire world.

Calling for Jihaad

In the latter half of the nineteenth century, a time of difficulty set in for all Muslims in India as it became the battleground of the British. The Mughal Empire came to an end and the Muslims were now faced with many threats, both internally and externally. Fortunately, Allaah Ta'ala sent such individuals who fought these threats and succeeded in keeping the pillars of Deen standing. Hadhrat Moulana Qasim Nanotwi رَحْمَةُ اللهِ عَلَيْكَ is the leader of this group of illustrious individuals. Just as he began the establishment of Madressas, he began fighting all external and internal threats. **When the British decided to take control of India by force of the sword, Hadhrat Moulana fought them back at Shaamli with the sword.** When the British began attacking all religions in India, specifically the Deen of Islaam, they began calling upon the scholars of religions trained by them to attack Islaam, it was Hadhrat Moulana who combated them, thus earning the gratitude of not only the Muslims but the Hindus as well. In the Fair of Chandapur (in the district of Shah Jahaanpur) the Hindus sang his praises. As the threats posed by the British affected all Indians, they acknowledged Hadhrat Moulana's intelligence, prowess, and ability to debate, and would come from far places to gather around him.

The British then changed their game plan and tried to attack the Muslims from the back by preparing a small group of

Hindus to oppose the Muslims and Islaam. Hadhrat Moulana fought back this threat head on as well.

The British then adopted a new plan: establishing schools that appeared to teach Islaam but actually enforced British teaching. This was a cunning plan, a well-placed web, but Hadhrat Moulana saw its true nature and saved the Muslims from its snares.

The British then thought of another plan and created a small group from among the Muslims to oppose the majority⁴. Hadhrat Moulana thwarted their plans in this as well. In essence, Hadhrat Moulana fought whatever plot the British could devise, setting the standard for all future Ulama that it is compulsory upon them to fight against all forms of mischief and threats to Islaam.

Services to Islaamic Knowledge

With the arrival of western education in India, Hadhrat Moulana saw the change in the mind-set of the people; they were no longer satisfied with narration alone and they wished to know the wisdom and secret behind each law. This is why Hadhrat Moulana began substantiating each law of Deen and his books comprised of more logical reasoning than of narration. This change in the mindset of the people was also felt by Hadhrat Moulana Shah Waliyullah

⁴This refers to the Fitnah of the Barelwis or Radhaa Khaanis. The British sent Moulana Fadhul Haqq and their other puppets to stand against Hadhrat Moulana Shah Ismail Shaheed رَحْمَةُ اللهِ عَلَيْهِ, and after the establishment of Darul Uloom Deoband they sent Moulana Ahmed Radhaa Khan Barelwi to stand against Hadhrat Moulana Nanotwi رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Moulana Ganghohi رَحْمَةُ اللهِ عَلَيْهِ, Hadhrat Moulana Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Moulana Thanwi رَحْمَةُ اللهِ عَلَيْهِ.

Muhaddith Dehlwi رَحْمَةُ اللهِ عَلَيْهِ (1114 A.H-1174 A.H), which is why he wrote the famous book *Hujjatulaahil Baalighah*, in which he presented the wisdoms behind each aspect of Deen. After Hadhrat Shah Waliyullah رَحْمَةُ اللهِ عَلَيْهِ, it was Hadhrat Moulana Qasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ who rendered services in this direction. The services of Hadhrat Moulana Nanotwi رَحْمَةُ اللهِ عَلَيْهِ were different from that of Hadhrat Shah Waliyullah رَحْمَةُ اللهِ عَلَيْهِ in three aspects:

1. Hadhrat Shah Waliyullah رَحْمَةُ اللهِ عَلَيْهِ did not separately debate matters pertaining to belief whereas Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ discussed it as a separate subject and explained its law and principles. This is one of the greatest achievements of his life.
2. Hadhrat Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ would not explain the wisdom behind each act specifically; he explained the wisdom behind the general laws of Deen or specific acts mentioned in Hadeeth. Contrastingly, Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ explained the wisdom behind the most trivial of acts. He would also highlight the wisdom behind what the Fuqahaa describe as "Khilaaf Qiyaas" (acts contrary to reasoning) proving them to be in accordance with reason. It is unfortunate that more could not be done in this direction. Nonetheless, what has been done serves as a guide and proof for us. The senior scholars who came later took this effort further: *Al-Masaalihul Aqliyah lil Ahkaamin Naqliyah* of Hadhrat Moulana Nanotwi رَحْمَةُ اللهِ عَلَيْهِ as well as of other scholars is worth reading in this regard.
3. The substantiations of Hadhrat Shah Waliyullah رَحْمَةُ اللهِ عَلَيْهِ were based more upon reasoning and logic whereas Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ was able to make even the

most intricate and purely logical reasoning perceivable and understandable. This was unique to his literary works, which cannot be found anywhere else.

It can be said that the knowledge of Hadhrat Nanotwi and Hadhrat Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ was inspired rather than derived from books. Allaah Ta'ala had granted both of them a great share of inspired knowledge.

Additionally, Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ wrote thirty-six books to guide this Ummat which can be divided into three categories: easy, difficult and intricate.

Easy Books

1. **Qiblah Numaa:** This Urdu book explains that the Ka'abah is not an object of worship but the direction one faces during worship. Only the first quarter is easy.
2. **Hadiyatush Shia:** This Urdu book debates matter of differences with the Shia. This is the easiest of all his books.
3. **Tuhfah Lahmiyah:** This Urdu book explains that the consumption of meat is the natural inclination of man. Hadhrat Moulana and one of his close friends jointly wrote this.
4. **Ajoobah Arba'een:** This is in Urdu and in two volumes. It provides answers to forty questions posed by the Shias. Hadhrat Moulana and Moulana Abdullaah Anbeetawi رَحْمَةُ اللهِ عَلَيْهِ jointly wrote the first volume. Hadhrat Moulana wrote the second volume alone.

5. **Fuyoodh Qaasimiyah:** This is in Urdu and Faarsi (Persian). This book discusses various topics. The discussion on Jumu'ah in villages was translated and published separately under the title *Laws of Jumu'ah*, which is why we have not mentioned it as a separate book.
6. **Waaqi'ah Mehlah Khudaa Shanaasi:** This is in Urdu. It is a discussion of the truth of Deen, which took place in his first debate in 1293 A.H. at Shah Jahaanpur. Munshi Muhammad Haashim, owner of Haashimi publications, and Moulana Muhammad Hayaat, owner of Dhiyaa'ie publications, printed and published this jointly. The entire debate of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ has been related in it.
7. **Mubahathah Shah Jahaanpur:** This is in Urdu and it also discusses the truth of Deen and the refutation of Christianity. This is the second debate that took place in Shah Jahaanpur in 1295 A.H. It was compiled by Hadhrat Moulana Fakhrul Hasan Sahib Ganghohi رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ.
8. **Lataaif Qasimiyah:** This is in Faarsi. It discusses various topics and is a compilation of nine treatises, the last of which is regarding Jumu'ah in villages. 'Al-Haqqus Sareeh fi Ithbaatit Taraweeh', which comprises the treatise of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Ganghohi رَحْمَةُ اللهِ عَلَيْهِ, is also from this book. This is why 'Al-Haqqus Sareeh' has not been mentioned separately.
9. **Tasfiyatul Aqaaid:** This is in Urdu and debates the principles and beliefs of Deen. It is a reply to the letter of Sir Sayyid.

10. **Intisaarul Islaam:** This is in Urdu. It is a reply to ten objections raised against Islaam's teachings. The Majlis Ma'aariful Qur'aan edition surpasses all previous editions.
11. **Hujjatul Islaam:** This is in Urdu. It discusses matters pertaining to Deen and belief and is a must-read for every Muslim. The Majlis Ma'aariful Qur'aan edition surpasses all previous editions.
12. **Qasaaid Qaasimi:** This is in Urdu, Faarsi (Persian) and Arabic. It is a collection of poetic renditions on various topics.
13. **Makaateeb Qaasimi:** This is in Faarsi (Persian) and it is a compilation of letters written by Hadhrat Nanotwi ﷺ.
14. **Al-Ajoobatul Kaamilah fi Aswilatil Khamilah:** This is in Urdu and it is a reply to five baseless objections by a Shia.
15. **Haashiyah Bukhaari:** This is in Arabic. The final five chapters of sub-notes in *Bukhaari* were written by Hadhrat Nanotwi ﷺ. The sub-notes of the rest of *Bukhaari* were written by Hadhrat Moulana Ahmed Ali Saharanpuri ﷺ. It is generally found in all copies of *Bukhaari*.

All of these books were easy even though the subject matter is extremely important. The methods of elucidation were not just simple but were also extremely easy to understand and any person is able to derive benefit from it.

Difficult Books

1. **Masabeehut Taraweeh:** This is in Faarsi (Persian) and the subject matter is apparent from the title. In addition, other amazing and intricate facts have also been discussed relating to the topic. This book was translated by Hadhrat Moulana Ishtiyaaq Ahmed Deobandi ﷺ and published under the name *Anwaarul Masaabeeh*. However, this book has not been analysed as it should be and work still remains to be done on it.
2. **Taqreer Dil Pazeer:** This is in Urdu and debates many issues. It was not completed and comprises of only what was written.
3. **Baraheen Qasimiyah:** This is in Urdu and debates several issues pertaining to Deen and belief. Hadhrat Nanotwi ﷺ and his student, Hadhrat Moulana Abdul Ali ﷺ, jointly wrote it.
4. **Tahdheerun Naas min Inkaari Athar Ibn Abbaas:** This is in Urdu. Hadhrat Abdullaah bin Abbaas ؓ states that there are seven earths and on each earth Ambiyaa ؑ were sent. This book is a detailed discussion of this report. In addition, a detailed discussion on the finality of Nabuwwat was also included. This book became extremely popular and accepted during Hadhrat Moulana's lifetime. Many individuals raised objections to this book and Hadhrat Moulana himself replied their objections.
5. **Jawaabaat Mahthoorat Ashar:** This is in Urdu. This comprises of ten objections raised by Hadhrat Moulana

Abdul Azeez Sahib رَحْمَةُ اللهِ عَلَيْكَ on the book *Tahdheerun Naas min Inkaari Athar Ibn Abbaas* and the replies given to it by Hadhrat Moulana. These objections were not raised in refutation but rather in search of knowledge – Hadhrat Moulana Abdul Azeez Sahib رَحْمَةُ اللهِ عَلَيْكَ later shared the opinion of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْكَ after hearing his replies. In addition, Moulana Abdul Qadir Badaayuni رَحْمَةُ اللهِ عَلَيْكَ objected to this book and published a refutation of it under the name *Faseehudeen Badaayuni*. Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْكَ replied to this book and the original. A copy of it can be found in the library of Moulana Abdul Ghanie Sahib. Another copy of it can be found in the personal library of Hadhrat Moulana Muhammad Tayyib Sahib رَحْمَةُ اللهِ عَلَيْكَ.

Another person, who most probably resided in Rampur, also raised objection to *Tahdheerun Naas*. Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْكَ replied to his objections as well and a written copy of this can be found in Palawaddah. The student of Hadhrat Moulana, Moulana Ahmed Hasan Sahib Amrohawi رَحْمَةُ اللهِ عَلَيْكَ, also wrote a reply to his objections. A written copy of it can also be found in Palawaddah. It was this very book that Ahmed Radhaa Khan Barelwi misquoted and misinterpreted in his propaganda against Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْكَ. As the saying goes:

‘Whoever tries to blow out the flame ignited by Allaah Will burn his beard but the flame will not be extinguished’

6. **Asraar Quraani:** This is in Faarsi and it is a substantiated replied to all questions relating to the Qur’aan. The commentary of ‘Mu’awadhatain’ (Surah Falaq and Surah Naas) is also included in this book.

7. **Intibaahul Mu’mineen:** This is in Faarsi. This is a commentary of a Hadeeth reported in *Mishkaat Shareef*, under the chapter of the virtues of the Asharah Mubasharah in the third section, from Hadhrat Ali رَضِيَ اللهُ عَنْهُ regarding the Khulafaa of Rasulullaah ﷺ.
8. **Jamaal Qaasimi:** This is in Urdu and discusses the aspects of Simaa Mowtah, Wahdatul Wujood, and Hayaat of Nabi. This is a compilation of two books.
9. **Totheequl Kalaam fil Insaati Khalfal Imaam:** In Urdu. Also called *Ad-Daleelul Muhkam fil Insaat Khalfal Imaam*. It discusses the reason why one following the Imaam should not recite Qiraa’ah behind the Imaam. Both names refer to the same book but in *Towtheeq* there are a few additional lines.
10. **Makaateeb Qasimul Uloom:** This is four volumes comprising of eleven letters of which ten are Hadhrat Nanotwi’s. It includes a discussion on Fadak, a commentary on Hadeeth Ummaa, a discussion on what has been slaughtered in the name of others besides Allaah, the Ism’at (infallibility) of the Ambiyaa رَضِيَ اللهُ عَنْهُمْ, a solution to Hadeeth that seem to contradict each other regarding a Makaatab, a reply to a letter by Ahle Hadeeth Aalim Moulana Muhammad Hussein Batalawi, a reply to those who deny Nabuwwat and the miracles of the Ambiyaa رَضِيَ اللهُ عَنْهُمْ, the ruling regarding taking of interest in India and the income received from a land left in trust, the martyrdom of Hadhrat Hussein رَضِيَ اللهُ عَنْهُ, a discussion on the issue of Imaamat, a reply to the substantiation of Thoosi and a commentary of the two Ahaadeeth. The eleventh is a commentary on the Hadeeth “He who does not recognise the Imaam of his time”.

All these are in Faarsi. The letters one to seven have been translated by Hadhrat Moulana Qaarie Tayyib Sahib رَحْمَةُ اللهِ عَلَيْهِ and have been published in the twelfth volume of 'Al-Qaasim'. It has been edited and simplified by Professor Anwaarul Hasan Sherkoti, now staying in Pakistan, and published under the title of *Anwaarun Nujoom*. Unfortunately, I have not been able to read this as yet⁵.

11. *Al-Hathul Maqsoom min Qasimul Uloom*: This is in Arabic. It is a discussion on 'Juz'ul Ladhie Laa Yatajazzi' and research into poetic rendition and music. It comprises of two letters of Hadhrat Raheemullah Bijonwari Sahib رَحْمَةُ اللهِ عَلَيْهِ, student of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ, written in eloquent Arabic. It concludes with the mention of two miraculous feats of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ.

These are the difficult books of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ. How true is the statement of Hadhrat Moulana Qaarie Tayyib Sahib رَحْمَةُ اللهِ عَلَيْهِ regarding them:

"The wisdom of these books is like a huge and fertile country that contains all the necessities of life, having no shortage of provisions or treasures. It has all the required modes of transport but the road to this country is hidden and very difficult to travel. There are no signs to make traversing this road easier, nor any indications through which one can perceive the fertility of the land and take benefit from it. Apart from a select few no one else has knowledge of this country or of the road to it. Without a doubt, the wisdom and

⁵This was at the time the book was written but now I have managed to obtain and read it. The author has made a splendid effort but this book has not been solved as yet and a difficult book cannot be understood by its translation: much still remains to be done in this regard.

knowledge of Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ is like this country. Because of the lack of signs, hints, necessary directions, footnotes, tables of contents and translations, even the general Ulama cannot benefit from it, leave alone the common masses." (The introduction of *Anwaarul Masaabeeh* page 15 and 16)

Intricate Books

1. *Qiblah Numaa*: The Ka'abah is not an object of worship but rather the direction faced during Salaah. **The final three quarters of this book are extremely difficult.** Hadhrat Moulana Ishtiyaaq Ahmed Sahib رَحْمَةُ اللهِ عَلَيْهِ has rendered great service to it but it still cannot be understood appropriately. Hadhrat Qaarie Tayyib Sahib رَحْمَةُ اللهِ عَلَيْهِ has also written a detailed commentary on it but sadly it has been lost.
2. *Makaateeb Qaasimul Uloom*: The letter that contains the commentary of "Hadeeth Ummaa" is extremely difficult.
3. *Aab Hayaat*: This is in Urdu and proves that the Ambiyaa عَلَيْهِ السَّلَام are alive in their graves. **This is understood to be the most difficult of all Hadhrat Moulana's books.** Even though Hadhrat Moulana Yaqoob Nanotwi Sahib رَحْمَةُ اللهِ عَلَيْهِ had a portion of it removed as he was of the opinion that none would be able to understand it (these extracted portions of *Aab Hayaat* are in Pilaadah), there still remains a dire need for a commentary to be written on it. *Perhaps Allaah Ta'ala will grant me the ability to fulfil this service.*

This is a total of thirty-six books, wherein the wisdom of Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ sparkles like

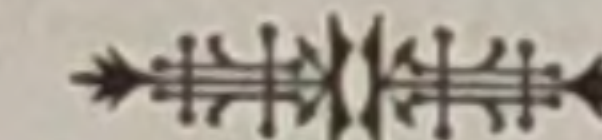
pearls. Hadhrat Moulana Qaarie Tayyib Sahib writes in praise of this wisdom:

“The introduction to his books comes naturally such that the most important points glare in the face. Every discussion is substantiated and well-laid out such that it appeals to the mind and its intricacies are easily understood. In addition, Hadhrat Moulana’s step-by-step method of explanation of an aspect removes all doubts and misgivings in a clear and manifest manner such that thousands of other similar aspects are resolved even if it is related to a different chapter. All these aspects are solved by his systematic approach. In fact, many doors of knowledge and understanding are opened to the heart by it. It opens the avenues to understanding new laws. A person is forced to accept that this aspect of Shari’ah is so logical and within reason that it is as if that was the only natural conclusion. In the words of Hadhrat Moulana Muhammad Yaqoob Sahib رَحْمَةُ اللهِ عَلَيْكَ (first principal of Darul Uloom Deoband),

‘Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْكَ had a philosophical mind, which is why such deep concepts came naturally to him. As a result, when discussing various laws of Shari’ah he would do so from a philosophical point of view resulting in not only one aspect being resolved but thousand others like it and in so doing the wisdom of philosophical view became apparent.’

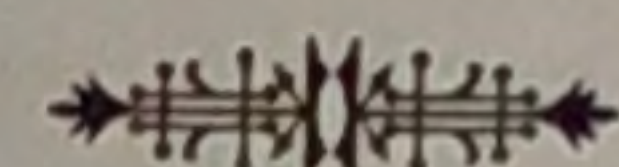
Nevertheless, bringing various laws of Shari’ah under one logical principle and extracting intricate laws from this principle or gathering various aspects and laws of Shari’ah and extracting one principle that governs them all was unique to the knowledge of Hadhrat Moulana.” (‘Hikmat Qaasimi’ page 20-22)

What is even more astonishing is that, generally, logic and reasoning relates to the derivation of laws and not Hadeeth. It can be said that this law is logical or within reason but it is very difficult to say the same regarding Hadeeth. However, according to Hadhrat Moulana Qaasim Nanotwi رَحْمَةُ اللهِ عَلَيْكَ, even the narrations in Hadeeth were not beyond reason and logic. His deep insight saw the logic and reason within narration just as he saw the logic and reason within the various laws of Deen. **For example, according to Hadhrat Moulana, the Ka’abah being situated where it is today, being the first House of Allaah, the building of Masjid Aqsa forty years after the Ka’abah and even the distance between the Ka’abah and Masjid Aqsa (which is approximately two hundred and fifty or three hundred miles) all fall within logical reasoning and are not mere historic facts or coincidences.** The details of this can all be read in his book ‘Qiblah Numaa’. (‘Hikmat Qaasimi’ pages 22 and 23)



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Foreword

Hadhrat Moulana Doctor Sayyid Salman Nadwi (Durban University, South Africa)

On the insistence of the author of Tazkirah Hadhrat Allamah Sayyid Sulaiman Nadwi رَحْمَةُ اللهِ عَلَيْكَ, Moulana Qari Mufti Muhammad Mas'ood Azizi Nadwi, I present a few lines as foreword. I was hesitant to do so for it is no easy task to write on one's father. Yet Qari Saheb's insistence overpowered my hesitation. In compiling Tazkirah, the author drew upon authentic sources and meticulously arranged its chapters. Even though this booklet is concise, yet everything it contains is worthy of attention. The biographies of the pious and the narrative of their lives are penned so that its readers may benefit, take lesson and the system of their lives may be placed in the correct direction. I beseech Allaah Ta'ala to make this booklet beneficial for its readers.

10 December 2012

(Written) during my stay at Darul Uloom Nadwatul Ulama Lucknow

Sayyid Salman Nadwi

Durban, South Africa

Preamble

The study of the biographies and life experiences of the saintly ones, the *Mujahidin*, those who are accepted in the court of Allaah, the great authors, erudite scholars and sincere, religious personalities are extremely effective in creating motivation, enthusiasm and fervour for Ibaadah and for transforming one's life. For this reason, in every era, much effort has been expended on this subject and lengthy volumes have been compiled.

However, in this age where many hurdles have blocked the desire for study and because of people's engagements, necessary and unnecessary, coupled with the length of Kitaabs, let alone the biographies of the pious, at times, essential and important knowledge and Kitaabs have been disregarded. Striving to overcome this indifference and create Islaamic inclination, fervour and enthusiasm in the present generation, and to revive their Islaamic spirit through awareness of the lives and incidents of our predecessors, **Hadhrat Moulana Sayyid Abdullaah Hasani Nadwi**, a lecturer of Hadith in Nadwatul Ulama, Lucknow, has commenced a series of biographies detailing inspiring occurrences in the lives of exceptional Ulama and saintly personalities in the form of short booklets and pamphlets.

The booklet before you, "Tazkirah Hadhrat Allamah Sayyid Sulaiman Nadwi" is a link in this series and due to its brevity,

it is cheap to purchase, and easy to read, understand and benefit from. **In compiling this booklet, much content has been drawn from "Tazkirah Sulaimani"**⁶ of Ghulam Muhammad Saheb and **"Hayaate Sulaimani"**⁷ of Moulana Shah Mueenuddeen Nadwi Saheb.

It is, in fact, the compilation of the speech delivered by the author at the Bazme Sulaimani Jalsa, held in Darul Uloom Nadwatul Ulama Lucknow on the 20 Rabi-us-Thaani 1417/5 September 1996 on Thursday after Esha. The author's Kitaab, "Chand Maayah Naaz Aslaaf Qadeem wa Jadeed"⁸ was also published. Publishing the current booklet separately was scheduled a long time back but Allaah has an appointed time for everything. Thus, its time has now come. In the December of 2012, the son of Allamah Sayyid Sulaiman Nadwi Saheb رَحْمَةُ اللهِ عَلَيْهِ, the respected Dr. Sayyid Salman Nadwi Saheb arrived in Lucknow from South Africa. The author presented a draft of this Kitaab to him and requested he write a foreword to it. This request was originally made when the author visited Durban during his trip to South Africa in June 2005. For this reason Doctor, Saheb has written a significant foreword. May Allaah Ta'ala reward him with good.

⁶ Tazkirah Sulaimani = Life-sketch of Sulaiman

⁷ Hayaate Sulaimani = The Life of Sulaiman

⁸ Chand Maayah Naaz Aslaaf Qadeem wa Jadeed = Some of the Eminent Predecessors of the Past and Present.

Life Sketch of Allamah Sayed Suleman Nadwi رَحِمَهُ اللهُ تَعَالَى

The honourable Moulana Zaahid Hasan Nadwi fulfilled the duty of its recording and replication and Moulana Hameedullah Qaasimi produced its composition. May Allaah Ta'ala grant them immense reward in accordance to His Majesty, Aameen.

Was Salaam

Muhammad Masood Azizi Nadwi

President of Markaz Ihya-ul Fikril Islaami, Muzaffar

Aabaad

1 Rabi-us Thaani 1434

12 February 2013

Life Sketch of Allamah Sayed Suleman Nadwi رَحِمَهُ اللهُ تَعَالَى

Life sketch of Hadhrat Allamah Sayyid Sulaiman Nadwi Rahimahullah

Preface

Hadhrat Allamah Sayyid Sulaiman Nadwi was a scholar, researcher, historian, politician, and a spiritually enlightened personality. Who is there from the Men of Knowledge who is unaware of his personality? The fact is that Moulana *Rahmtullahi Alayh*, through his personality, his scholarly and practical works, played a major role in revolutionising the thought and ideology of Hindustan's Islamic society, whether religious or secular, in the twentieth century. In merely half a century this revolution became manifest in their writings, deliberations, deductions and temperaments. How this revolution was created and, through his wisdom and concern, the leadership he afforded the rank of the Ulama, its example cannot be found in the Islaamic world today. Moulana Saeed Ahmad Akbar Aabaadi has conducted an analysis of the impact that Sayyid Saheb had on the Muslims of Hindustan and has written extensively on the same. The following lines will shed some light on Allamah's personality, his academic works and various aspects of his life so that such a revolution is created in the reader's life that irrespective of worldly ability and competence, he would finish himself to attain elevation in Deen and the high ranks of the hereafter, searching for certainty and the truth. He would energize his life by becoming a practical expression of the poem:

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

- *Leave your talk aside and become a man of Zikr and good deeds.
Enrich yourself by remaining under the shadow of a perfect man.*
- *Moulana Rumi could never become a true Moulana until he chose the servitude and company of Shams Tabrezi.*

And become a practical expression of the same, setting one's life aflame. For Allamah in accordance to this poem chose the slavery of the great reformer, Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ.

Blessed Name and Place of Birth

Hadhrat Allamah Sayyid Sulaiman Nadwi was born on the blessed day of Friday. On the morning of the 23rd of Safar 1302 / 22nd of November 1884, his beautiful face emerged in the home of Hakeem Sayyid Abul Hasan Desnawi. When the gaze of his honourable grandfather Hakeem Muhammadi رَحْمَةُ اللهِ عَلَيْهِ fell on his newly born grandson, he perceived, by the light of his forehead, the great heights that he would rise to in the future. He named him Aneesul Hasan⁹ and gave him the Kunyah¹⁰ Abu Najeeb¹¹ and in a moment of ecstatic joy, the following poem issued from his lips:

- *My son is Saeed Hasan, his excellent qualities have earned him the name Abul Hasan (father of*

⁹ Aneesul Hasan means Excellent Companion

¹⁰ A Kunyah (Arabic: كنية) is a teknonym (a type of honorific nickname)

¹¹ Abu Najeeb means Father of Nobility i.e. one who has noble qualities

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

goodness) Allah granted him Noor and foresight, through this he truly became the possessor of excellence and beauty.

- *From his very childhood, words of merit and virtue will emit from his mouth
May Allah always protect him from the poison and harm of the evil eye*

- *He will be financially strong and will have a lengthy life*

The joys of the months and years will keep his company

- *His thought and remembrance have kept me restless and uneasy*

I boasted of my good fortune when I finally joined his company

- *He will administer his kingdom with boldness and wealth*

His enemies will lay destroyed and ruined

- *The Truth named him Aneesul Hasan
Allah, the Majestic, will protect and shelter him*

- *As I searched for his history from intellect and wisdom*

immediately from history and the ages, the thought entered my heart

- *And unwittingly, the verse issued from my tongue,
"He will be visible on every perfect star of radiance."*

It was approximately two hundred and fifty years ago, when the Hadhrat Allamah's ancestors left the Arabian Peninsula

and reached the shores of Sind. From there, they took the road of Ajmer Shareef passing through Sawbah Muttahidah (United Provinces) until finally settling in Bihar. Even to this day, in the surrounds of Azeem Aabaad (Patna), the twelve chief villages, commonly known as 'Baarah Gawaa', are still in existence. Hadhrat's home town lies 8 miles south of Desna Bihaar Sharif and holds a distinguished position among the chief villages of Bihaar.

The reason behind the name Sulaiman

Initially, his venerable grandfather kept his name Aneesul Hasan. Later, the world witnessed that keeping excellent relations was his outstanding quality. Similarly, in regards to the nobility of his lineage, his Kunyah 'Abu Najeeb' fits perfectly. However, the gaze of the Almighty saw something else and had other plans for him. Such a name was required that would give true expression to the excellence and perfection that this new-born would rise to. Besides, the will of the Almighty is realised even on the smallest of excuses.

It happened at the very same time that one of the ships of Sulaiman Nakhda, a famous businessman from Rangoon, (it was he who arranged the building of the famous Nakhda Masjid in Calcutta) arrived at the Bay of Bangladesh laden with imported goods. Its arrival generated enormous interest in East Hindustan. In every home and on every tongue was the name Sulaiman. This news reached even in the home of Hakeem Muhammadi رَحْمَةُ اللهِ عَلَيْهِ. The people of the home out of love for Abu Najeeb, exclaimed, "This is our Sulaiman

and the time will come when his name will be taken in every home." This statement was no coincidence. It was inspiration. Unknowingly, the names Aneesul Hasan and Abu Najeeb were erased their minds and the name that Allaah *Tabaraka wa Ta'ala* wished for him remained, became accepted and gained renown. As Sulaiman grew up, he also wrote his name as 'Sayyid Sulaiman'. Then, the world saw that this was the Sulaiman of Knowledge and Recognition¹² and through his treasure of Knowledge and Recognition, he would enrich the Deen of Islaam.

Why did 'Nadwi' become a part of his name?

Sayyid Sulaiman is a complete name. It requires no addition, before or after. Furthermore, the addition of titles was something that Hadhrat Allamah Nadwi's sensitive nature was averse. Yet, that which is destined from the Unseen cannot be held back, nor can ill will remain towards it for it comes with a special dimension of acceptance.

Divine-Will had ordained that in the years between 1857 and 1886, five Sulaimans were born, each of whom were chosen for honour and greatness. In spite of the age differences between them, they all rose to prominence in the same time period.

¹² Recognition here refers to closeness and attachment to Allaah Ta'ala and a greater perception of His reality.

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

- Some gain eminence in their latter years and some are lit with radiance from their very youth.
- They reached the heights of fame and became galaxies of stars

The first of the "Sulaimans" was the famous Aalim, orator, and mystic, Shah Sulaiman Phelwarawi and the last was Sayyid Sulaiman Desnawi. In between came: Qadhi Sulaiman Mansoorpuri, the author of "Rahmatul lil-Aalameen", Moulana Sulaiman Ashraf Bihari (former head of Islaamic studies at the Aligarh University) and Sar-Shah Sulaiman (vice-chancellor of the Aligarh University). With this group of illustrious gentlemen, it became difficult to distinguish one from another and it was highly probable that when speaking of one of them, the listener would think of another. To avert this confusion, Hadhrat Nadwi initially suffixed the word, 'Desnawi' to his name. However, this attribution to sand¹³ did not last long. Allaah Ta'ala, very soon, changed his affiliation to that of *Ilm* (Knowledge) and instead of writing 'Desnawi', he began signing off as 'Nadwi'. It becomes apparent that this affiliation was destined for him, for it became so accepted and so attached to his name that it became an actual part of his name. He was no longer Sayyid Sulaiman; rather he became Sayyid Sulaiman Nadwi. Just as when one says, "Moulana Rumi" then Jalaalud-Deen Rumi رَحْمَةُ اللهِ عَلَيْهِ comes to mind or when one says, "Imaam Ghazaali" then Imaam Muhammad

¹³ Sand here refers to a geographic location

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

Ghazaali رَحْمَةُ اللهِ عَلَيْهِ comes to mind or when one says, "Hakeemul Ummat" then Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ comes to mind, it became such that when anyone said, "Allamah Nadwi" or "Moulana Nadwi", the image of Hadhrat Allamah Sayyid Sulaiman Nadwi would immediately come to mind.

In reality, it was he who was truly worthy of carrying the title "Nadwi". For, it was his personality that became the voice of the movement of Nadwatul Ulama and it was through his comprehensive knowledge and exemplary character that the Ulama and the alumni unified. **He taught one group how to become a source of benefit and he awakened in the other the need to take benefit.** His favour fell equally upon every follower of Deen and without doubt, he was of the prominent leaders of Islaam. **Even his contemporary, Hadhrat Moulana Shabeer Uthmani رَحْمَةُ اللهِ عَلَيْهِ openly declared, "You hold the position of the ambassador and bridge between the Ulama and the alumni."**

After Allamah Sayyid Sulaiman Nadwi, his honourable student and successor, Mufakkire-Islaam¹⁴ Hadhrat Moulana Allamah Sayyid Abul Hasan Ali Nadwi رَحْمَةُ اللهِ عَلَيْهِ became the true "Nadwi". He was one of the foremost Ulama in the Islaamic world, a thinker, strategist, academic, author, historian, linguist, missionary, mystic and a true Wali. In fact, he was the "Blessings of his Era", the reformer of his time, the unrivalled leader, inspired by Allaah and a Sign from the Signs of Allaah. The level of fame, position, and

¹⁴ Mufakkire-Islam = Islam's Philosopher

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

honour that Allaah Ta'ala had raised him to was accorded to very few people in the history of mankind. It soon happened that when the name Allamah Nadwi or Moulana Nadwi was taken, the mind would immediately go to Mufakkire-Islaam, Hadhrat Moulana Sayyid Abul Hasan Nadwi رَحْمَةُ اللهِ عَلَيْهِ.

Initial Studies and upbringing

His first teacher and mentor was Moulana Habeeb رَحْمَةُ اللهِ عَلَيْهِ under whom he began his elementary education. In 1888, he attended Khanqah Mujeebi in Phelwari Shareef and resided there for one year, completing additional Kitaabs under the tutelage of Moulana Muhyid-Deen. After Phelwari Shareef, Hadhrat was sent to Madrasah Imdaadiyyah Darbhanga and resided there for a year studying further books from the Darse-Nizaami¹⁵ syllabus. He was 16 years old at the time. In 1901, **Hadhrat gained admission in his last institute of learning and study, Darul Uloom Nadwatul Ulama Lucknow. Here he stayed for five years, qualifying in the year 1906.**

Reaching Nadwa, Hadhrat Allamah had the good fortune of studying under the care and guidance of the unmatched linguistic scientist, historian, philosopher, orator, researcher, and sage, Hadhrat Allamah Shibli رَحْمَةُ اللهِ عَلَيْهِ through which his Allaah-given capabilities grew and matured. It is, however, not possible to ignore the efforts of Darul Uloom Nadwatul

¹⁵ Darse-Nizaami is a study curriculum or system used in traditional Islaamic institutions (Madrasahs) and Darul Ulooms.

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

Ulama's other lecturers who were instrumental in making him the encyclopaedia of knowledge that he was. For example, for three years, Hadhrat studied under the Imaam of intellectual sciences, Moulana Muhammad Farooq Chiryakoti (who was also the teacher of Allamah Shibli) and learnt logic, philosophy, and Arabic linguistics under him. He studied the knowledge of Hadith and astronomy under the tutelage of Darul Uloom Nadwa's head teacher, Moulana Hafeezullah, who was the last student of note from the special students of Moulana Abdul Hay Farangi Mahalli. Similarly, he acquired the knowledge of Fiqh at the hands of the expert Faqih¹⁶, Moulana Mufti Abdul Latif Saheb. However, Kalaam¹⁷, history, and Urdu linguistics were gained entirely from Allamah Shibli رَحْمَةُ اللهِ عَلَيْهِ. Additionally, his high level of research, study, authorship, and penmanship was gained from Allamah Shibli. Besides these exemplary teachers, the encouragement and motivation of the principal of the Madrasah, Shah Sulaiman Phelwari greatly assisted Hadhrat's academic pursuits.

The granting of Sanad and the beginning of fame

At the very time, that Hadhrat obtained his degree of qualification, the Almighty placed on his head the crown of fame and honour. There was divine indication of the

¹⁶ Faqih = Islamic Jurist

¹⁷ Kalaam or Ilmul-Kalaam (Arabic: عِلْمُ الْكَلَام, literally "science of discourse"), and sometimes called "Islaamic scholastic theology", is an Islaamic science focusing on creed and belief.

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

Sulaimanic Grandeur that the future would hold. Allamah Nadwi, in Hayaat Shibli, relates the incident of his receiving *Sanad* in the following words,

“Darul Uloom Nadwatul Ulama had been in existence for nine years but as yet the Dastarbandi¹⁸ Jalsa, which is commonplace amongst the Madrasahs of Hindustan, had not as yet taken place. In the March of 1907/Muharram 1324, the first Dastarbandi Jalsa took place at Nadwa’s Annual Jalsa in vast hall of “Rafaahe Aam” Lucknow. Moulana Ghulam Muhammad Saheb “Fadhil Hoshyaarpuri”, who from the Darul-Uloom’s inception remained a partner and benefactor to Nadwa, was appointed master of ceremony. The unique aspect of this Jalsa was that experts in Islaamic studies and secular studies as well as many academics who came to assess the claims of excellence made by Darul-Uloom Nadwatul Ulama attended it.

Moulana Shibli رَحْمَةُ اللهِ عَلَيْهِ had prepared some of the best students to lecture on various topics in the Jalsa. My companion Moulana Dhiyaaul Hasan Alawi (M.A.) registered inspector of the Arabic Madrasahs in Ilahabad was given the topic of the miracles of the Qur’aan Majid and its literal eloquence and the author (referring to himself) was given the topic of comparing the long-standing Islaamic education system with the new secular education system.

¹⁸ Dastarbandi = Tying the Turban. This refers to the graduation ceremony of student who completes the Aalim course. In formal acknowledgement of his accomplishment, his teachers and as well as other senior Ulama jointly tie the turban on his head.

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

During my discourse, an incident occurred that turned the Jalsa into a spectacle and left the listeners perplexed. During the discourse of the author, a person stood up and stated, “If this discourse were to be delivered in Arabic, then without doubt we will accept the educational miracles of Nadwa.” Moulana, as normal, had moved outside of the Jalsa. Moulana Sayyid Abdul Hay Saheb رَحْمَةُ اللهِ عَلَيْهِ asked me, “Will you manage to do it?” I replied in the affirmative and began the discourse in Arabic. An air of silence fell over the Jalsa. Moulana, who was outside came to know of what was happening and immediately entered the gathering. He stood next to me and asked, “If you were given any topic to speak on right now, would you be able to do so?” I replied in the affirmative. Moulana then addressed the gathering saying, “It is possible that some people may doubt the speech that this *Taalibe-Ilm*¹⁹ has delivered saying that he had prepared for this from before. To remove this suspicion, if anyone wishes let him give a topic now and he will speak on it.”

Thereafter, the gathering appointed Khwaja Ghulaamuth-Thaqalayn رَحْمَةُ اللهِ عَلَيْهِ, who was at the time in charge of the affairs of Lucknow and was present at the Jalsa, to choose the topic. **The topic he chose was “How did Islaam spread in Hindustan?”** I began delivering my thoughts on the topic in the Arabic and from every side the word “*Ahsanta*²⁰” was loudly proclaimed over and over again. My late teacher

¹⁹ *Taalibe-Ilm* = Seeker of knowledge, referring to a student of Islaamic knowledge.

²⁰ *Ahsanta* = Statement of praise in the Arabic language meaning, “You have excelled.”

(Allamah Shibli), in a burst of joy, removed the turban from his own head and tied it on my mine, which, for this worthless one, will forever remain a source of pride.”

The start of Academic work

Allamah Nadwi, from his student days, had become the assistant editor and then the editor of the famous academic magazine “An-Nadwa” (1904 - 1912) which was a great honour. His highly academic and in-depth articles were published therein and the fame of his knowledge and authorship began.

In An-Nadwa (1st edition), he penned authoritative treatises on important matters like: Communism and Islaam, Astronomy and Muslims, Islaamic Observatories, the question of ascension and fulfilled the right of being a student of Allamah Shibli.

Allamah Shibli was highly impressed with the competence and comprehensive knowledge of Sayyid Saheb and in every academic work, he would put him first. **He chose Sayyid Saheb to refute the false claims of English history.** Sayyid Saheb was a teacher par excellence. For this reason, in 1908, Allamah Shibli **appointed him as a senior lecturer in Darul Uloom Nadwatul Ulama Lucknow to teach religious doctrine and modern Arabic when he was but 24 or 25 years of age.**

His appointment to this position was established beyond all question to the extent that slowly but surely, the expertise of

Hadhrat Allamah’s teaching became famous across the length and breadth of Hindustan. Seekers of knowledge would come from far off places to drink from this blossoming fountain and whoever drank from its waters was saturated. This phase of teaching was the first stage of his life and did not continue for very long. Similarly, in 1910, in accordance to the decision of Allamah Shibli and Nadwatul Ulama, **Sayyid compiled, with great effort, a dictionary entitled, “Lughaat-e-Jadeedah” which comprised of new and modern Arabic words.** This dictionary was presented at Nadwatul Ulama’s Delhi Jalsa of 1912 and found great acclaim amongst the scholars.

During this time, Sayyid Saheb had authored many thoroughly researched papers that were published in Moulana Abdullaah Amaadi’s publication, “Al-Bayaan” of Lucknow, some of which were written in the Arabic language.

Upon indication from Moulana Shibli and upon the request of Moulana Abul Kalaam Azaadi, **Sayyid Saheb accepted the position of running the Al-Hilaal²¹ (Calcutta) publication** and through his academic and historical articles, he increased the stature, honour and fame of the publication. Moulana Abdul Majid Daryaabadi, an old friend of Sayyid Saheb, wrote in an article titled, “Sayyid Sulaiman as an editor”,

²¹ Al-Hilaal means The Crescent

(Allamah Shibli), in a burst of joy, removed the turban from his own head and tied it on my mine, which, for this worthless one, will forever remain a source of pride.”

The start of Academic work

Allamah Nadwi, from his student days, had become the assistant editor and then the editor of the famous academic magazine “An-Nadwa” (1904 - 1912) which was a great honour. His highly academic and in-depth articles were published therein and the fame of his knowledge and authorship began.

In An-Nadwa (1st edition), he penned authoritative treatises on important matters like: Communism and Islaam, Astronomy and Muslims, Islaamic Observatories, the question of ascension and fulfilled the right of being a student of Allamah Shibli.

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“When Sayyid Saheb came to Al-Hilaal, then its name remained as Al-Hilaal. However those with insight began to perceive that the *Hilaal* (crescent) had become a full moon and its radiance rose from Calcutta to illuminate the east, west, north and south.”

In Al-Hilaal, Sayyid Saheb authored many famous and well-argued articles such as ‘Freedom in Islaam’, ‘Occasions of the revelation of the Qur’aan’, ‘Incidents of the Banu Israeel’ and ‘The Greatest Occurrence’, which many uninformed people considered the work of Moulana Azaad. Towards the end of 1913, Sayyid Saheb became an assistant professor in the University of Mumbai’s famous Dakkan College in Puna. During his tenure at Dakkan College, work on his ground-breaking book, ‘Ardhul Qur’aan’ (The Land of the Qur’aan) began. It was the first of its type in Qur’aanic literature and through it, many historical and geographical mistakes made in existing Qur’aan Tafsirs were removed. The Ulama of the time were quick to gain copies of it and the world of Islaamic Knowledge acknowledged this *Sulaimanic endowment*. Thus, he was also an expert researcher and scholar. **His honoured teacher, Allamah Shibli crowned him as his successor, giving him the title of ‘Sayyidut-Taa-ifah’ (The Leader of our assembly).**

Diverse Intellectual and Academic Works

The entire life of Sayyid Saheb was dedicated to learning and teaching. He led a busy life, always occupied in the pursuit

of *Ilm*. Irrespective of methodology or sect, most religious institutes and movements benefitted from him. He was that shade giving tree of knowledge and virtue under whose branches the seekers of knowledge and understanding would find shelter and that gushing river of *Ilm* and *Adab* (respect) from which they would sate their thirst. He was that sincere teacher and compassionate well-wisher who, for his entire life, provided guidance and leadership through the narrow, winding roads that the Muslim World traversed in their religious, political and social life. His continuous practice was on the Hadith, **“Deen is to be a well-wisher for Allaah, His Rasool (Sallallahu Alayhi wa Sallam) and for the Believers.”** (Bukhari)

Sayyid Saheb played a personal role in the establishment and development of the syllabi of such august institutions as Jaamiah Milliyah Islaamiyyah (Delhi), Muslim University (Aligarh), Madrasah Shamsul Huda (Patna) and Muhakkimah Ta’leemaat (UP). He was a regular participant in the Muslim Educational Conference, the Jalsas of Jamiatul Ulama Hind, Anjuman Himaayate Islaam Lahore, and various other institutes and would benefit them with his valuable advice.

On the 21st of October 1914, the founder members of Darul Musannefeen (Academy of Authors) were chosen and Sayyid Sulaiman Nadwi was chosen as its Administrator. In the Indian Subcontinent, Darul Musannefin was an exemplary and unique academic institute. Its historical and academic work was considered historical and monumental and its academic publications were not only a means of pride

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Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

for the Muslims of Hindustan but rather for the entire Muslim World.

In 1919, when the foundation of the Tahreek Khilaafat movement was laid, Sayyid Saheb was amongst its first workers and devoted supporters. Together with the writings of Moulana Abul Kalaam Azaad and Moulana Muhammad Ali Jawhar, Sayyid Saheb's treatises on "The Muslim World and the issue of Khilaafat" and "The Ottoman Khilaafat and the Muslim World" gave great strength to the movement and his compilations provided valuable content in its support. In the February of 1920, on the insistence of Moulana Muhammad Ali Johar, Moulana Abdul Baari Farangi Mahalli amongst others, Moulana departed for Europe as the sole ambassador of the Ulama of India in the Wafde-Khilaafat delegation and fulfilled the right of ambassadorship.

With the same delegation, Moulana chaired the Khilaafat conference of the Bihaar province in 1923 and the Delhi conference in 1926. **Sayyid Saheb was a founding member of Jamiatul Ulama Hind** and would attend their Jalsas with great dedication. He chaired the Calcutta Jalsas of 1926. When Shareef Husain was defeated in 1924 and **Sultan Abdul Aziz took control of the Arabian Peninsula and began destroying some of the graves and relics of Islaam, a great commotion and uproar rose amongst the Muslims of Hindustan. To ascertain the facts and offer sincere advice, Sayyid Saheb headed a delegation to Hejaz.** Then in 1926, on the invitation of Sultan Abdul Aziz, the Khilaafat

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

committee sent its second delegation to Hejaz, headed by Allamah Nadwi. This delegation clearly proclaimed the truth with great courage and delivered the voice of the Muslims of Hind to Makkah and Madinah.

In the October of 1932, the Shah of Afghanistan, Nadir Khan Shahid, invited an academic delegation from Hindustan to formulate and arrange the educational syllabus of Afghanistan. Together with Allamah Iqbal and Sir Sayyid Ras Masood, Allamah Sayyid Sulaiman Nadwi also attended, playing a very active part in the formulation of the Afghani Syllabus and providing beneficial advice.

Due to the deep influence of his famous teacher, Allamah Shibli, and the esteem he held him in, Allamah Nadwi remained an ardent supporter, propagator, and ambassador of the Nadwatul Ulama Movement until the end of his life. The improvement and advancement of its syllabus was his constant focus and as an expert in refining the educational syllabi of Madrasahs and universities, **he was constantly involved in the development and improvement of the syllabus of Nadwatul Ulama.** He was a constant source of guidance for its students and teachers. Due to his passion and close involvement to the educational movement, **Sayyid Saheb was appointed as Nadwatul Ulama's Dean of Education in 1923 and held this position for approximately 30 years (1923-1953).**

Hadhrat Allamah refuted and disproved the false claims of the Orientalists and the biased Hindu Historians in a manner

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that was both impressive and historically sound, removing many of the misconceptions regarding the history of India and the history of Islaam. He challenged the false claims and mistaken belief of the practice of *Niyaaz Fatah Puri* with such evidence and fervour that its participants were forced to openly publish an apology letter.

Sayyid Saheb's, constant concern was of the uncertain future of Islaamic education in independent Hindustan. In this regard, he placed great emphasis on the importance of a comprehensive syllabus including both religious and worldly sciences and lectured at the Jalsas of many Madrasahs about the collective responsibility the Ulama and their students had in confronting the modern challenges of the time.

In practical terms, Sayyid Saheb was involved in the compilation of the Islaamic syllabus of not only Madrasahs, but also of secular institutions because of which the lantern of guidance was lit in many colleges and universities and their students received spiritual enrichment.

From 1946 to 1950, he was appointed head of the educational and legal institutions of Bhopal and by virtue of his leadership, these institutes gained much prominence. In 1950, necessity moved him to make **Hijrah to Pakistan** and there he used his expertise in teaching, education, law, and politics to guide the fledgling Muslim state on the correct path. His role in the formulation of the Islaamic Constitution and in the "Aale Pakistan Historical Society"

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and the Jamiatul Ulama Islaam was considered one of great importance.

Thus, Sayyid Saheb's life was divided into two parts. The first part was his life in Phelwari Shareef, Darul Uloom Nadwatul Ulama, the office of "Al-Hilaal", Firgonas College of Puna and finally in academic service to Darul Musannefeen. The second part comprised of his travels to various places, nationally and internationally, Europe, Hejaz, Afghanistan, etc.. This continued until the end of his life. When evaluating his life, it is difficult to determine whether he spent more time at Darul Musannefeen or in travel. **Some scholars have said that 6 months of the year he would spend authoring and publishing at Darul Musannefin and the other 6 months he would spend in his travels.**

Sulaimanic Grandeur

After the completion of his studies, the first 40 years of his life was spent engrossed in academic pursuits, in-depth research, and authorship. However, at times, he would also take part in congregational activities (*Ijtimaee Kaam*).

From the completion of his studies, until the age of forty, the life of Moulana was an era completely devoted to academic pursuits, in-depth research, writings and authorship. Even though at times Moulana would take part in other congregational activities but this would only be on the insistence of others and out of politeness and courtesy.

Otherwise, the direction of his focus never wavered. Nevertheless, in the year 1920, when on the insistence of Moulana Muhammad Ali, Moulana became a key member of the Khilaafat delegation that departed to Europe, he penned a note to his respected uncle, Moulana Abdul Hakeem Desnawi, in which he wrote, "My fear is that the involvement in politics must not put an end to my devotion to *Ilm*." From this sentence, we can gauge the level of Moulana's attachment towards his objective of *Ilm*, how difficult it was for him to be distanced from it, or even have his attention diverted from it. **It seems that during this time Allaah Ta'ala had gifted Moulana with serving the Deen by academic Jihad.** Thus, it transpired that Moulana emerged victorious from that battlefield and he achieved that Help and Victory that only a select few gain in every era.

It has already been seen that at the granting of the *Sanad*, the gatherings of the Men of Knowledge sometimes perceive that the gift of Special Knowledge is arriving. There was a continuous arrival of this Knowledge in the lofty rank of Sayyid Sulaiman. Thus, it became evident for all to see how far the boundaries of the *Sulaimanic Kingdom* extended bringing under its control the modern and ancient knowledge of the world.

Spiritual Unease

External knowledge can be attained when a sincere person searches for the truth. **Allamah Jalaalud-Deen Rumi** رَحْمَةُ اللهِ عَلَيْهِ was for many years considered the benchmark in the

field of *Ilm*. However, he eventually acknowledged defeat and accepted the companionship of **Shams Tabriz Qaddasa Sirruhu**. It was then that he achieved his goal. **Imaam Muhammad bin Muhammad Ghazaali** رَحْمَةُ اللهِ عَلَيْهِ combed the oceans of worldly and religious knowledge but could not find the sought after pearl. Troubled and uneasy, he finally reached the threshold of **Bu-Ali Farmadi Qaddasa Sirruhu** and the object of his search was attained, his heart finding contentment and bliss. What was the reason for this?

The reason is that the tranquillity of the soul is only gained through conviction; and true conviction is only gained when something is personally witnessed. Intelligence may speak on realities but cannot display them.

- *Though intellect is not far from the door
To enter is not in its destiny*

It is for this reason that every person of sound intellect who reaches the pinnacle of his academic studies becomes restless and begins to search for the means of bringing peace to his soul, for spiritual presence and to change what is known to what is seen. Thus after passing the age of 40, this spiritual unrest took hold the "Unequaled of the Time" Hadhrat Allamah Sayyid Sulaiman Nadwi with great force. This was the inevitable outcome of the sincerity in his knowledge and his high aspirations. As he reached the pinnacle of knowledge, that in his era was unique to him, the unrest of his heart and his spiritual thirst grew to the extent that no matter what he did or where he went, his aspirations would not allow him find peace.

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

- *The kingdom fell in the lap of the sage
Yet his gaze was drawn to the recognition of the Divine.*
- *Even if the king conquers the entire world
Still his concern remains for the next kingdom*

The spark of Allaah's Love and Recognition that fell on the heart in childhood and continued to be kindled has set the heart ablaze, the senses of the heart awoke, and it perceived that the cooling breeze of the *Daaman*²² was required.

- *A fire ignited in the heart and from within
so take assistance from the breeze of the Daaman*

Yet where was the Daaman to be found? Whose hand was to be held? **In the quest and search for a Shaikh, ten years passed.**

Choosing a Shaikh²³

In the western region of Uttar Pradesh, lies a town by the name of Thanabawan. Muzaffarnagar is one of its suburbs and at the time, the righteous Khalifah of Haji Imdaadullah Muhaajir Makki رَحْمَةُ اللهِ عَلَيْهِ, Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ resided therein. Through his blessed presence, Khanqah Imdaadiyyah Thanabawan became that magnetic centre

²² Daaman = the hem of a cloth. In this context it refers to whose clothing was he to hold on to as a guide for his spiritual journey.

²³ Shaikh in the context refers to a spiritual mentor and guide

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for the spiritually ill, the like of which was gained by the noble personality of Hadhrat Mujaddid Alfe Thaani at the beginning of the 11th century in the Indian Subcontinent. Thus, the heart and focus of Allamah Nadwi was drawn so strongly to Hadhrat Thanwi that it compelled him to turn to him and take Bay'at at his hands.

Bay'at and the Traversing the Spiritual Path

After searching for a Shaikh for ten years, Hadhrat Allamah Sayyid Sulaiman Nadwi finally made his choice and in 1938, his moment finally arrived.

- *My search has, today, led me here
The world, itself, looked on with love and affection*

Once complete compatibility between him and the Shaikh was established, he forwarded the request to Hadhrat Hakeemul Ummat to accept his Bay'at. Hadhrat Hakeemul Ummat, in response, said, "After writing fifty letters then, Insha-Allaah." Then he said, "Even if you write daily or every morning and evening to complete this number."

This was Hadhrat Thanwi's system that before accepting Bay'at, a significant amount of communication was necessary. Yet, Sayyid Saheb accepted this condition for,

- *Whatever is received from a true friend always holds
goodness*

His willing compliance gained him the honour that after writing only a few letters, during a visit to Thanabawan,

Hadhrat Thanwi himself granted his Bay'at. When a gift is received, that is neither requested nor expected, there is greater joy in its receiving. **After the Bay'at, Hadhrat Thanwi remarked, "Alhamdulillah, the intelligentsia of the world has fallen in my lot."**

Bestowal of Khilaafat

Hadhrat Sayyid Sulaiman Saheb placed his first step on the path of spiritual reformation in the August of 1938 and reached his destination in the October of 1942. The traveller traversed so many stations of divine love and recognition that in the sight of Hadhrat Thanwi, the reviver of the time, he gained such mastery of the up and downs and twists and turns of the "Road" that he became truly worthy of being able to guide the uninformed and unaware. In addition to the perception of his heart, **Hadhrat Thanwi performed Istikhaarah for further confirmation. The Istikhaarah only served to strengthen and reinforce his perception. After this, he granted Sayyid Saheb Khilaafat in all four Silsilas²⁴ and placed him on the pedestal of guidance.** Thereafter, in his life, he would place certain individuals who were under his reformation in the care of his Khaleefa, Hadhrat Sayyid Saheb.

This incident occurred on the 22 of October 1942. Hafiz Uthman, another of Hadhrat Hakeemul Ummat's Khalifas narrates, "When Hadhrat Sayyid Saheb was given Khilaafat,

²⁴ Silsila refers to methodology of spiritual reformation

Hadhrat Hakeemul Ummat became so happy and tranquil that he would repeatedly say, 'Alhamdulillah, now I have no concern. After me, men of such calibre are present.'

To gain such respect in the eyes of one's Shaikh and that too one of the calibre of Hadhrat Thanwi is no ordinary achievement.

The Acknowledgement of Deoband and Aligarh

Sayyid Saheb's in-depth knowledge, broad vision, academic honesty, and selfless service granted him a unique position of trust and honour in the religious institute of Deoband and in the Aligarh University. Thus, with the acknowledgement of his contemporaries, **he was appointed a member of the Majlis-Shura of Darul Uloom Deoband and his appointment to the senate of Aligarh was considered an honour for the university.** Until his migration to Pakistan, he remained an advisor and benefactor for these institutes.

Hadhrat Moulana Qaari Tayyib Muhammad Saheb, the principal of Darul Uloom Deoband, writes, "Hadhrat Moulana Sayyid Sulaiman Nadwi Saheb was that eminent Aalim who is a source of pride for Darul Uloom Nadwatul Ulama and the successor of Shibli Nu'mani. He was the appointed Khaleefa of Hadhrat Moulana Ashraf Ali Thanwi. Most of the principal members of Hindustan's two grand institutes, the Muslim University of Aligarh and Darul Uloom Nadwa, have benefited from Hadhrat Hakeemul Ummat Thanwi رَحْمَةُ اللهِ عَلَيْهِ and the other senior Ulama of

Deoband. From among them, two are worthy of special mention, Sayyid Sulaiman Nadwi and Moulana Abdul Baari Nadwi, both of whom had gained the spiritual favour of Hadhrat Thanwi. The late, Hadhrat Moulana Sayyid Sulaiman Nadwi Saheb, was an appointed member of the Majlis-Shura of Darul Uloom Deoband and would shower his compassion and love on this lowly one. His, knowledge, virtue, abstinence from the world and Taqwa were exemplary. For his entire life, he ignited the rays of knowledge and rendered such immense service to Indo-Pak that will continuously be remembered and never forgotten. **After Shaikul Islaam, Allamah Shabeer Ahmad Uthmani, it was he, who was the source of pride and honour for Pakistan.**

Excellent Conduct

Those who did not know Sayyid Saheb or only came to know him in the latter stages of his life may hold their own views; but those who had the honour of a long-standing relationship with him are witness that even before his relationship with Hadhrat Thanwi, far before it, he was a pure and sparkling accumulation of the blessed Seerah, the life of the pure Rasool *Sallallahu Alayhi wa Sallam* and the character of Islaam. There was no need for him to exert himself in the acquisition of virtuous character as this treasure was already attained sitting at home, without asking. He was a Sayyid by lineage and religious fervour, noble character, humility; tolerance; selflessness, open-heartedness and broad-mindedness were present in his very nature. Prejudice,

narrow-mindedness, and greed for position and wealth were disliked and alien concepts to him.

Hadhrat Moulana Abdul Maajid Daryabadi who enjoyed Sayyid Saheb's company for 40 years states, "Sayyid Saheb was pious even before he turned to Moulana Thanwi. Evil conduct and character were, simply, not part of his nature."

A similar confirmation is made Allamah Nadwi's longstanding companion Moulana Abdul Baari Nadwi who knew and impartially witnessed Sayyid Saheb from his student days until he reached the heights of spirituality. Moulana writes, "Moulana was not only born a Sayyid, *Maa Shaa Allaah*, he was also born Sa'eed (most fortunate). He was not Ma'soom²⁵ but in the direction of his life from his student days to the end of his life, in more or less every department; it seemed that he was most protected from any error. Conceit and vanity were traits that even from a distance could not be seen."

In the eyes of the 'men of insight', conceit and vanity are regarded as the mother of spiritual sicknesses. Even after years of exertion and toil in its treatment, it is still considered dangerous to assume that it has been completely cured. Yet in the character of Sayyid Sulaiman Saheb, even the seed of it could not be found. This is nothing to be amazed at, for under the general rule of **"Indeed, the ego constantly commands towards evil"** the exclusion of **"except for**

²⁵ Ma'soom = Divinely protected from sin

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²⁵ Ma'soom = Divinely protected from sin

those upon whom my Rabb showers mercy” is present in the Qur’aan Majid itself.

Academic and Historical Accomplishments

From among the great authors, there were very few whose every work was considered a benchmark. However, Sayyid Saheb possessed this unique quality. Every work of his was an academic benchmark and was related to an important subject matter. The primary reason for this was that Sayyid Saheb would dedicate himself to a book with such commitment as though it was to be his final work. Mufakkire-Islaam, Hadhrat Moulana Abul Hasan Ali Hasani Nadwi رَحْمَةُ اللهِ عَلَيْهِ writes,

“In the academic works of Sayyid Saheb, great effort and energy was expended. His desire was to complete every work of his with such proficiency and attention as though it was the first and last work of his life. In doing so, he would, to his level best, allow no scope for deficiency.”

In academic research, critical investigation, and analysis, he set the highest standard. His conclusions ended many great disputes, opened people’s eyes, and fulfilled the right of defending Islaam and the Muslims. Every one of his books rested on the highest standard of academic research.

Hadhrat Allamah was the greatest author in the Urdu language of his time. He compiled voluminous works over a range of various subjects and received national praise and acclaim from the entire country. **The last five volumes of**

the work, “Seeratun Nabi (Sallallahu Alayhi wa Sallam) is considered to be his greatest accomplishment and is worthy of being placed at the top of the list of immense works like the Ihya-ul Uloom of Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ. In Islaamic literature, it is considered a monumental and timeless work in its content, style, knowledge, thought, importance, benefit, establishment of truth, falsification of untruth and is considered an interpretation of Islaam that is unique in its heart-consoling presentation. No book can replace it. From amongst the works that hold historical significance in the academic world, the most distinguishing feature of this work is that is built on the treasures of the Qur’aan and Sunnah. Sayyid Saheb’s deep understanding of the Qur’aan can be gauged from this work. It is as though every register of the Qur’aan and Sunnah was open in front of him during its compilation.

Seeratun Nabi is the greatest achievement of Allamah Shibli and Darul Musannefeen. Sayyid Saheb wrote its last five volumes. However, even in the first two volumes that were written by his Allamah Shibli, the handprint of Sayyid Saheb’s assistance is present. The publication of Seeratun Nabi firmly established the foundation of Darul Musannefeen, which in its class was a unique and exemplary academic institute in the Indian Subcontinent.

The compilation of “Seerat Aisha (Radhiyallaahu Anha)” began in Sayyid Saheb’s student days. Yet the level of its Fiqh, literature style, and historical accounts are on the level of the writings of great Ulama. The pure life of

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

Ummul-Mumineen is presented in such an agreeable manner that it opened the even the antagonists' eyes.

"Ardhul Qur'aan" displays the highest level of Sayyid Saheb's' research. Prior to its compilation, it is probable that no one had authored a work on this subject in this form. Its distinguishing feature is that it is a political, historical, and societal account of the Arab tribes given in accordance to the Qur'aan referencing Hebrew and English sources, together with Islaamic, Israeli, Roman and Greek literature and archaeological discoveries. **One of Sayyid Saheb's friends, Mahdi Afaadi, commenting on this book wrote, "I am astonished that a work that ought to have done by a master of archaeology and that too after sitting for 6 years in one of Europe's universities, how were you able to accomplish it?"**

Khayyam²⁶ is his second most accomplished work in research. A book that conquered new academic fields and for the first time revealed the personality of Khayyam with such excellence that even the orientalist acknowledged its high level of research. **The 'Poet of the East' Allamah Iqbal wrote, "What you have written on Umar Khayyam, no eastern or western scholar can add to. All praise to Allaah that your work is the final word on this matter."**

²⁶ Khayyaam referring to the life of Umar Khayyaam; born Ghiyaath ad-Deen Abul-Fath Umar ibn Ibrahim al-Khayyaam Nishapuri. A Persian polymath, scholar, mathematician, astronomer, philosopher, and poet, widely considered to be one of the most influential thinkers of the Middle Ages. *Wikipedia*

Life Sketch of Allamah Sayed Suleman Nadwi رَحْمَةُ اللهِ عَلَيْهِ

"Hayaate Shibli" is another of his famous works. It is not only a biography of Moulana Shibli, but also an academic and educational history of the United Provinces, especially its eastern districts, spanning two and a half centuries until the year 1957. It is a comprehensive, remarkable, and exemplary illustration of autobiography writing and the composition of historic incidents. It is an encompassing collection of the many movements one man was involved in and the differing political climates of the time. **It is also an outstanding example of how to compose an autobiography.**

In addition to individual works, each of which was a reflection of his manner of research, Hadhrat Allamah authored hundreds of academic, religious, and critical articles on various topics. These were published in thousands of pages in the "An-Nadwa", "Al-Hilaal" and "Al-Ma'aani" magazines and many of them were published as independent booklets, for example: "Booklet on Ahlus-Sunnah wal Jamaa'ah", "Brave Muslim Women", "The Life of Imaam Maalik", and "Khilaafat and Hindustan". In emulating his teacher, Allamah Shibli, many of his articles were of a historical nature, for example: "The Military System of Marhatta", "Educational Institutions for Females in the Islaamic World", "The Astronomically Adept Family of Lahore", "The Voluminous Literary Works of the Arabs", "Some Fabricated Stories of the Roman Catholics", "Barmak and Parmak Waaqidi", "Then Waaqidi", "The Building of the Taj Mahal and Red Fort", "Qunooj", etc.

Similarly, many of his sermons gained much acceptance for example, **"The Sermons of Madraas" which is very famous.** It holds within it the fragrance and the summary of the Seerah and is presented in a manner appealing to the modern mind. **It will serve as shining lantern for those studying the Seerah and those involved in the service of Islaam for years to come and will guide them on how to prepare research and academic works.**

From among his academic achievements is, "The Naval Mastery of the Arabs", "The Relationship between Arabia and India" and a historic discourse entitled, "The Engineering Family of Lahore that built the Taj Mahal and the Red Fort." There is also "Nuqooshe Sulaimani" (Sulaimanic Portrayals) which is the Sulaimani kohl for the searching eye and a guiding light in the vast wilderness of research. **These books, especially for Muslim researchers, impart what research is and how it should be conducted.** Hadhrat Allamah had prepared innumerable religious, academic and historic works. The above is merely a brief overview of some of the works he had accomplished.

Sayyid Saheb was amongst those blessed writers, who with complete sincerity would lift his pen to address the needs of the time and the actual demands of religious and intellectual thought, concern, and manner of conduct. Every stroke of his pen was either in support of truth and justice or in refuting and disproving falsehood, misconceptions, and misguided ideologies. Every arrow from his quiver of sincerity would hit its mark and every conclusion would create a revolution in the thought and practice of the world.

Sayyid Saheb's primary audience were the students, lecturers and professors of the Madrasahs, Darul- Uloom, colleges and universities and the educated segment of society who are the intelligence, intellect and the cream of any society. It is within this class of society that the power of revolution is found. Sayed Saheb through his musings in "Ma'aarif" fulfilled the duty of correcting how to think and how to live in such a way that a momentous accomplishment was achieved. Every month, some important aspect of Deen was given attention, the wisdom of religious practice was shown, the correct Deeni principles of advancement were taught and awareness was created regarding present and future dangers and threats. It is a perfect example of the guidance of Hadhrat Amr bin 'Aas *Radhiyallaahu Anhu* where a Mu'min is described as a soldier who, throughout his life, guards the boundaries of the Muslim Lands.

His constant concern, deep insight, consciousness of responsibility and the fulfilment of them had the result that in the first half of the previous century, he greatly influenced the intellectuals and the Ulama and, to a great extent, bridged the divide between them by awakening the thought and practice of an Islaamic lifestyle. He stayed far from hollow political slogans and instead succeeded in representing his standpoint and objective while remaining firm on the path of the Pious Predecessors.

Period of Illness

Sayyid Saheb's illness began with congestive heart failure that occurred in 1945 in A'zamgarh. For 8 days, let alone

Life Sketch of Allamah Sayed Suleman Nadwi رحمہ اللہ

lying down even sitting was impossible. Slowly, slowly he was able to sit and lie down but the illness had left its mark. Breathing became difficult and sleeplessness became a common thing.

The inevitable result of these difficulties was that Hadhrat's body became very weak. While returning from Haj via ship in 1949, Hadhrat's health took a turn for the worst and on reaching home, he became bedridden. After much treatment and therapy, his health improved. Later in 1950, Hadhrat travelled to Karachi. Due to the delayed onset of the rainy season, his health further deteriorated. After treatment, his health returned and once again, he became involved in academic work. In the summer of 1952, the meeting of the government appointed "Basic Principles Committee" took place in Nathia Gali, which Hadhrat was mandated to attend. At an elevation of 8000 feet, the climate proved too much for him to endure. He began hyperventilating and his blood pressure shot up. His condition reached life-threatening levels. Even though a lot of treatment was done, complete recovery was not possible.

Hadhrat Allamah's Final Departure

The waiting period is now coming to an end, as one lover of Allaah said,

- *Lost in his remembrance, I lost my clothing and became undressed I boasted silently of the good fortune of his meeting.*

Life Sketch of Allamah Sayed Suleman Nadwi رحمہ اللہ

The time for departure is now imminent. On the eve of Monday, 14 Rabi-ul-Awwal 1373/22 November 1953, his eyes began rolling. On the previous night, he experienced a heart attack and his breathing quickened. His family became extremely worried and went out to find a doctor but as night had already set in, Hadhrat prevented them from doing so. By Allaah's grace, he recovered and thereafter spoke for a long time to his family.

Evening and scene of farewell

The day of Monday had drawn to an end. Hadhrat performed Salaah sitting and after Salaah asked for a Tasbeeh. Hadhrat gave the reason for the Tasbeeh saying, "Today, I have performed the Salaah of *Marhoom* Shawkat Ali. He would also perform Salaah in the way sitting (due to his body being very heavy in his last days). After this, Hadhrat was told to take rest. He replied, "Very good." These were the last words he spoke. He then laid on his right side facing Qibla with his right hand under his cheek and his legs bent. Hadhrat laid in exact conformance to the Sunnah and closed his eyes. Those present witnessed a slight jerk in his breaking similar to a hiccup, a pulse of blood was seen on his face and his Rooh departed from the temporal world. The time was 6pm. *Inna lillaahi wa inna ilayhi raa-ji-oon* (To Allaah we belong to Him will we return).

The following morning at 8am, Hadhrat's Ghusal commenced and the **Janaazah Salaah** was performed by **Hadhrat Doctor Abdul Hay Saheb** and was buried in close proximity to Allamah Shabeer Ahmad Uthmani.

Words of praise by political and religious leaders

Shaikh Abul Khair, ambassador to Syria, "Undoubtedly we feel the pain of Allamah's death. But greater than that pain is the pain that the knowledge and mastery of the sciences that resided in his chest was also buried with him"

Moulana Abdush Shakoor Lucknow, "He not only possessed the rank of excellence in knowledge and wisdom but in asceticism and Taqwa as well."

Doctor Abdul Ali Hasani, "I had the opportunity of working with Allamah for almost 30 years. As the time with him increased, the respect I had for him also increased. In my personal relationship with him, I found him a compassionate brother. In serving Nadwatul Ulama, I found his nights spent in seeking the pleasure of Allaah Ta'ala. If there was a time when opinions differed, I found him strict on Shariah and gracious in personality and in a short space of time, he would transform the difference of opinion into working in unison."

Moulana Hifzur Rahman Syuhaarwi, "In Orientalism and Islaamic Literature, he was an accepted scholar and a recognised Aalim, and in both fields he rendered great service. With great effort and perseverance and with heart and soul, **he fought against the hedonistic thoughts and ideologies during the times of permissive thought and behaviour.**"

The 1952 publication of Baseerat Lahore, "From the sons of Islaam who in the present era are considered as distinguished and eminent personalities and as elders who can be announced as sources of pride is Allamah Sayyid Sulaiman Nadwi. May Allaah Ta'ala elevate Hadhrat Allamah's status and grant us the ability to follow in the footsteps of these pure personalities.

Was Salaam

Muhammad Mas'ood Azizi Nawvi

Translation edited by

A.H.Elias (Mufti)

May Allaah be with him

Rajab-1438

April-2017

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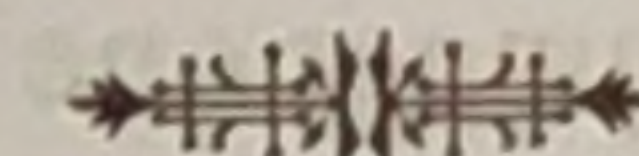
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Introduction

By Hadhrat Moulana Sayyid Muhammad Raabi' Hasani Nadwi Principal of Nadwatul Ulamaa' Lucknow and head of Indian Muslim Personal Board

All praises are for Allaah, peace and salutations on the best and last of messengers, Sayyidina Muhammad, his family and all his companions. Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi possessed an outstanding and wonderful personality. His works are in many different fields. Teaching and tutoring, Da'wah (calling towards Allaah), writing and researching, having worry about Islaam, purifying the Nafs (carnal self), correcting the general masses, advising the influential, and exerted his efforts so that Deen and goodness reach people with high positions also. For the reformation of the general people, he travelled to cities, towns, and villages, to deliver advice and explain to people the correct things, according to his ability and capacity. Only Allaah raised him to this high rank, and gave him such means through which he could reach the honoured, high ranking, influential people. And they listened attentively to what he had to say.

He also possessed this amazing quality, that he would mix and present himself to younger one's in such a way that, by no chance would they even know of his high rank and position. Therefore, students presented their case in front of him with such ease, and they would benefit from his

knowledge. Amongst them was my colleague, Moulana Mas'ood Azeezi Nadwi Sahib. He placed his special attention upon Moulana Mas'ood due to him being from that place where he was born and brought up, the Khanqaah of Raaipoor. He was from the very place where Moulana went time and again to benefit from his illustrious Sheikh, Hadhrat Moulana Shaah Abdul Qaadir Raaipoori.

Hadhrat Moulana Mas'ood Azeezi has gathered so many different aspects of Moulana Abul Hasan Ali Hasani Nadwi in this book, with the result that an extremely beneficial book has been prepared. I hope that it will be a benefit to the author and others as well. I am grateful and make Du'aa for this booklet and its benefits.

Muhammad Raabi' Hasani Nadwi
1437-05-12 Principal of Nadwatul Ulamaa'
Lucknow 2016-02-22

Eulogy

By Moulana Sayyid Mahmood Hasan Hasani Nadwi

Vice principal of Madressa Pandrah Rozah "Ta'meer-e-Hayaat" Lucknow U.P.

In the name of Allaah, most compassionate, most merciful.

All praises are for Allaah who is sufficient for us, and may peace be upon his chosen servant.

Islaamic history has never been barren or boring, and when the need was then Allaah created and sent such personalities, then made him do that which was necessary. The history of Da'wah, Islaah, and revival of Deen relate that these personalities were mostly born around the area of Shaam, Egypt, Iraq and Khurasaan. Then the turn of India came, where more than but one individual, who possessed comprehensiveness and firm knowledge, flag bearers, and revivers of Islaam were born. They revived Islaam through Islaah and Da'wah, then India appeared on the map.

This era encompasses five times. These are five centuries, in which a new millennium would begin. For this reason, the revolutionary personalities of the first era felt the effects of Mujaddid Alf Thaanis words. The second era was that of Hakeemul Islaam Hadhrat Shaah Waliyullah Dehlawi, in which his students and Khaleefahs, sons and others all assisted in the revival of Deen and spreading of Deen. The third era was that of Ameerul Mu'mineen Hadhrat Sayyid

Ahmed Shaheed and his group of Mujahideen and reformation. They also had the spirit, fervour, and concern of Shaah Waliyullaah, and assisted in preparing a real group of people who were on Haq (the truth). And in his group were such individuals who brought back a fresh memory of the time of Sahaabah. One wing of this group remained steadfast on Haq (the truth), whilst the other wing gave their lives for Haq (the truth) to come alive, whilst others spread Haq (the truth) in writing.

The fourth era was that of establishment of Madressas, and its reward came to those individuals of the third era who prepared others. Amongst the madressas established was the mother of all madressas, Darul Uloom Deoband. Even though, at that time in the different parts of Indo-Pak there were Madressas being established, but they were all hidden when the light of Deoband appeared. Darul Uloom Deoband, together with its neighbour Mazaahirul Uloom Sahaaranpoor, were the means for Ilm (knowledge) and Amal (practise) to come alive. Later, Nadwatul Ulamaa in Lucknow and the Darul Uloom joined and took this further, keeping the concern of the whole world ahead of them. All these, and many other Madressas, up to Lahore, assisted in this and prepared great personalities. Who the Arab world today knows as Sheikh Abul Hasan, and Indo-Pak knows as Ali Mia. Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thaanwi, who was a great Aalim, also included his name in his book from Majmaul Kamalaat, although he himself was a giant in knowledge. Sheikhul Islaam Hadhrat Moulana Husain Ahmad Madani wrote about his elder brothers book,

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Hadhrat Moulana Doctor Sayyid Abdul Ali Hasani, that Allaah will use him for the work of Deen. When he proceeded to the Arab lands for Da'wat and Tableegh, then he heard great knowledgeable scholars taking the name of his book and remarking that this is 'Ad Da'watun Nadwiyyah'. The entire incident can be found in his book 'Muthaakiraat Saaih Fish Sharqil Arabi'.

Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi possess great expertise, moderation, Allaah consciousness, wisdom, ability to invite towards Allaah, understanding of Qur'aan, Sunnah, Fiqh, history, had the best character and spirituality also. He did not let a single second of his life pass anyhow. When the time for his soul to depart approached, he had taken a bath, applied Itr (perfume), prepared for Jumu'ah Salaah, and whilst reciting the Qur'aan, he left this temporary world to meet Allaah. He was honoured in such a way, that the announcement of his Janaazah was made from the Minaarats of the Harams in Makkah and Madeenah, and hundreds of thousands of people took part in his Janaazah Salaah, on the 27th night of Ramadaan. If someone asked him for advice, he would say that all advices have already been written in books. Sometimes he would swear by Allaah saying all that I needed to say has been said. The reality is that whatever was needed and required in that era, he said and did it. There is a need for others to become like him and think like he thought. And all praises are due to Allaah, we are getting informed from various places that people understand his style and way of giving Da'wat, and the correct mind-set is being set. Those who loved him and had

a relation with him are writing his biography and his life in their own style and thoughts, this is being written in many languages also. My beloved brother and friend, Hadhrat Moulana Mas'ood Azeezi (may Allaah increase him in knowledge and practise) has also undertaken this task, which contains stories and anecdotes, and life of Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi. He has also included his books, introductions, sayings, and advices in this book. Even though his successor wrote an introduction to this book, I also humbly wish to share my thoughts. I present these few words with hope of acceptance from Allaah. Devine ability is only from Allaah, upon him do we trust and to him is our return.

Mahmood Hasani Nadwi
22-05-1437

Madressa Diyaaul Uloom Medaanpoor Raaibereli

Authors note

I had an extremely close and special relationship with my Sheikh and guide, Hadhrat Mufakkir-e- Islaam Moulana Sayyid Abul Hasan Ali Hasani Nadwi. I was just a normal student of Darul Uloom Nadwatul Ulamaa Lucknow, together with that, the love and gifts which Moulana displayed were amazing. Moulana took special care of those who did him good, or to those were connected to his elders and predecessors. This quality was only found in the pious people of the past. In the era of Hadhrat Moulana, he was the outstanding one possessing this quality. I also experienced more love, due to the reason that I was from Raaipoor. After the death of Moulana, my health deteriorated quite a bit. Due to this, I could not write anything for a few years. After 8 years, I wrote briefly about Moulana's life, and the favours Hadhrat showered upon me. Like in 'Nuqooshul Islaam' news letter which is published every month, I included the letters which Hadhrat had written to me. Initially it was printed in 'Nuqooshul Islaam', now it is included in my book 'Maktoobaat-e-Akaabir'.

Due to the request of many friends, that 1 year after the demise of Hadhrat, you had a special relationship with him, you should write a book. Therefore, I wrote a book containing both topics. I also included the forwards which Moulana wrote in Urdu or Arabic on my 8 books. At the end, I included his advices which Moulana offered to the different types of audience, which Moulana Sayyid Mahmood Hasan

Hasani Nadwi edited and presented, and which were in the different editions of 'Nuqooshul Islaam'. In this way, this book contains 5 chapters. I also presented this book to my Sheikh and guide, Hadhrat Moulana Sayyid Muhammad Raabi' Hasani Nadwi, and Hadhrat wrote a forward to my book. May Allaah reward him, and keep us under his shadow forever. May Allaah accept this book. Moulana Sayyid Mahmood Hasan Hasani also wrote regarding my book, may Allaah grant him the best of rewards.

Was Salaam

Muhammad Mas'ood Azeezi Nadwi

05-05-1437

Markaz Ihyaaul Fikr Islaami Muzaffarabaad, Sahaaranpoor
14-02-2016

Chapter One:

My Sheikh And Spiritual Guide

Life, Status and Personality of Mufakkir-e-Islaam Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi

Preface

Mufakkir-e-Islaam Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi was a special sign from the signs of Allaah on the face of this earth. He was an outstanding Aalim (scholar), reviver, historian, author, inviter to Islaam, reformer, and a special friend of Allaah. The amount of acceptance, love, and fame that Allaah had blessed him with, none has come close to this in this era according to my limited knowledge. Such people are born once in a century. He has not only benefited India, rather he has benefited the entire Muslim world, including Europe and America. He had a great amount of humility. He appreciated and honoured others. He praised and commended others on their efforts for Deen. He appreciated and valued all Deeni movements and activities, institutions, Madressas, Masjids and Khanqaahs, and understood them as the means of keeping Deen alive and protecting Islaam. Because of the many specialities and good qualities which he possessed, he was regarded as a truthful, pious, good person, who felt the pain of others, in the eyes of people of different thought and different groups, helping their sinking boat reach the shores. The entire Ummah

regarded him as a Mujaddid (reviver) due to his amazing services in knowledge, Deen, and the concern for Deen.

Birth of Moulana and his family

Hadhrat Moulana was born on 6th of Muharram 1332, corresponding to the 5th of December 1913, on Friday, in Takyah Kila Raaibereli, to a family famous for their knowledge and ability to call to Allaah. His father, Hadhrat Moulana Hakeem Sayyid Abdul Hay Hasani, who was the previous principal of Nadwatul Ulamaa' in Lucknow, India, was amongst the giant Ulamaa' and experts in Arabic. He prepared an extremely valuable encyclopaedia in 8 volumes called Nuzhatul Khawaatir, which contains biographies of over 4500 Ulamaa' (scholars), pious saints, linguistics, poets, revolutionists, intelligent people and rulers, the like of which is not found in any Muslim or non Muslim country. Few famous writings of his are Ath Thaqaafatul Islaamiyyah Fil Hind, Gul Rana, Yaad Ayyam and Tahtheebul Akhlaaq amongst many others. He passed away in February 1923, when Moulana was only 9 years old. After the death of his father, his elder brother, Sayyid Abdul Ali Sahib Hasani, took care of his upbringing and his studies, and did not even give him a chance to perceive the absence of his father. **He was a graduate of Deoband and Nadwa.**

His mother, Sayyidah Kahirun Nisaa' was an extremely intelligent and loving person. She had a special passion for poetry. Her books Zaaqah and Husne Mu'aasharat are well known. She took an active part in the upbringing and

nurturing of Moulana. Because of the effects of her nurturing, Moulana was punctual with Salaah, had desire to read the Qur'aan, and did not ever look down upon others. She passed away in August 1968.

Moulana stood out in his family due to his knowledge and virtue. History, language, and biography remained at the top of their list. They also had inclination to Tasawwuf (inner cleansing) for a long period, most probably, because of the ancestry coming from Hadhrat Sayyidina Abdul Qaadir Jeelani. But this family were not those who relied on narrations and etiquettes from the Khanqaah, rather their inclination and occupation was to reformation, writing, calling to Allaah and striving for the Deen of Allaah. This was due to the efforts in Jihad and martyrdom of Muhammad Dhun Nafsus Zakiyyah.

Attaining Ilm, upbringing and the teachers of Moulana

Moulana studied under expert teachers. For this reason, Moulana had an outstanding personality. He possessed sincerity in all his actions and did things in a unique manner. He studied basic Arabic under his teacher Moulana Khaleel Arab, as Arabic was his speciality. He studied the initial books like Nahw Meer, Meezaan, Sarf Meer and Panj Ganj under an Aalim from his family, Hadhrat Moulana Azezur Rahmaan Hasani. Then he studied Farsi books, including the famous Bostaa of Sheikh Sa'di under his respected uncle Sayyid Muhammad Isma'eel Saheb. He also learn from

Moulana Mahmood Ali Lakhnawi. He learnt writing, maths, and Urdu under Master Muhammad Ziyaad Khan Saheb. He also benefitted tremendously from his brother Doctor Sayyid Abdul Ali Saheb in English and Arabic. He learnt English from Janaab Khaleelud Deen Hansawi, his uncle Janaab Sayyid Ahmed Sa'eed, and from the English teacher in Nadwa Master Muhammad Samee' Siddiqi. He gained expertise in English. He learnt an old book of philosophy under Allamah Sayyid Sulaimaan Nadwi. He knew about Greek philosophy. He studied Deewan-e-Naabighah and other rules regarding Arabic literature under Allamah Taqiyyud Deen Hilaali Marakishi during his early days. He learnt the last few Juz of the Qur'aan from Khajah Abdul Hay Farooqi. He learnt from his uncle Moulana Sayyid Muhammad Talha Hasani. He revised his lessons and practised his Nahw and Sarf by him also. He memorised a few book by him in Arabic literature. In 1929, during his stay in Nadwatul Ulamaa' while he was still a student, he studied Bukhari, Muslim, Abu Dawood, Tirmithi, Mantiq and Baydaawi word for word, under the Sheikhul Hadeeth of Nadwa, Moulana Haydar Hasan Khaan Saheb Tonki. He learnt Fiqh from Moulana Shibli Jeerajpoori.

In 1930, he studied Tafseer under Sheikhut Tafseer Moulana Ahmed Ali Lahori. Moulana himself says that if I did not meet a person like Moulana Ahmed Ali Lahori, whether my life was good or nor, my life would have been very different from what it currently is. I would have absolutely no inclination to history and authoring books. Being conscious

of Allaah, and being rightly guided on the straight path are important things. By staying in the company of Moulana, the least you will gain is closeness to Allaah, the sweetness in taking Allaah's name, the extreme love for Allaah, and you will realise the need for your reformation and for correcting mistakes and wrongs in your life.

In 1932, Moulana enrolled in Deoband and studied Hadeeth under Moulana Husain Ahmed Madani, Fiqh under Sheikhul Adab Moulana I'zaaz Ali Saheb, and Tajweed under Qari Asghar Ali Saheb.

As a teacher in Darul Uloom Nadwatul Ulamaa'

After graduation, through the unseen help of Allaah, in 1934 Moulana became a teacher and lecturer of Tafseer and Adabin Darul Uloom Nadwatul Ulamaa'. Thereafter he gave his full attention and dived deep into lecturing and teaching. In the very first year, Moulana was given to teach the second half of Tirmidhi Shareef to the 6th years, and also to teach Tafseer of the first 10 juz of the Qur'aan. Besides this, he was also given a portion of Deewaan-e-Humasah, Tareekhul Umamul Islaamiyyah of Khudri, and a portion of Arabic reader to teach the first years.

Marriage

In the very first year, while residing in Darul Uloom Nadwa, Moulana got married to the daughter of his maternal uncle (his cousin), Sayyidah Tayyibatun Nisaa' Sahibah, who was the granddaughter of Hadhrat Shaah Diyaaun Nabi, and also

the granddaughter of Moulana Sayyid Abdur Razzaaq Kalaami, the author of Simsaamul Islaam. Hadhrat Moulana Haydar Hasan Khaan Saheb performed the Nikaah, and Doctor Sayyid Abdul Ali Saheb arranged the Waleemah.

Love and passion for teaching

Moulana specialised in Arabic literature and Arabic language. He taught with such a passion, as if it was food to nurture the students. The students became very attached to him. Hadhrat Moulana writes that at that time, such an attachment and connection was created with my students, which is a condition for benefiting from me, that I had the fervour to quench each one of their desires regarding Arabic, which I attained from my beloved teacher, Sheikh Khaleel Arab. I had the passion in my heart, I knew the rules in and out, and there was no need for a specific time or place. I placed lots of importance in teaching and making students practise the rules. For this, we choose new methods and exercise the mind. In the second year of teaching, he had a special period in History of Arabic for the 8th class. For many years, he taught the book Taareekhul Adabul Arabi written by Ahmed Hasan Zayyaat. During the last few years of his teaching, he taught Kitaabul Wahi, Kitaabul Ilm, and Kitaabul Imaan of Bukhari Shareef. He said that he used to teach Bukhari Shareef with a great love and passion. During a certain year, he taught Hujjatullaahil Baalighah for a short while. In this manner, he taught many different books for 10 full years. Students benefited from his tremendously. He prepared a group of excellent students.

Beginning efforts in Dawat and Islaah

During the last few years of teaching, Moulana began to realise that after making an effort to teach, the results that were expected were not being achieved. And to a great extent, efforts were wasted. This took a toll on him. Thereafter Moulana studied many important books, which would increase one's insight, broaden one's outlook, and increase one's concern. He began taking interest in the matters of the Islaamic world and revolutions. Amongst these books were Haadirul Aalamul Islaami with the footnotes of Ameer Shakeeb Arsalaan, Mu'tamir Ummul Qura, the weekly leaflet of Muhibbud Deen Al Khateeb called Al Fath, which contained amazing incidents. Besides these, he also went through those books written about the independence of India, and political movements of that era. **Few books he studied in English, either directly or by using a translation.**

He was introduced to Moulana Muhammad Manzoor Nu'mani, and remained in contact with him. Together they travelled, during the last days of 1939 to the different Markaz's of Deen. They also travelled together to Sahaaranpoor and Raaipoor, to meet Hadhrat Sheikh and Hadhrat Raaipoori. Moulana travelled from Raaipoor to Delhi and met Hadhrat Moulana Muhammad Ilyas. At that time the movements of Moulana Moududi affected Moulana, and for approximately 3 years, he kept in constant contact with Jamaat-e-Islaami. Thereafter, due to a few

reasons, he separated himself from Jamaat-e-Islaami. In 1942, he visited Hadhrat Thaaniwi. Then he began his movement of Da'wat in Lucknow. When the love of Moulana Muhammad Ilyas began to increase in his heart, then he took full part in Da'wat and Tableegh, and travelled far and wide.

Ijaazat and Khiaafat from the pious

In 1946, Hadhrat Moulana Ahmad Ali Lahori Saheb returned from Haj and called Moulana to Lahore. He then gifted Moulana with his Ijaazat from the Qadriyyah Silsilah. Hadhrat Lahori was happier with the progress of Moulana, than his own sons' progress. Thereafter, Moulana Shaah Abdul Qadir Raaipoori gave Moulana Ijaazat in all 4 Silsilahs, especially in the Silsilah of Hadhrat Sayyid Ahmad Shaheed, while travelling in Raaibareli on the 16th of April 1948, while walking out of Takyah Masjid. Moulana consulted with Hadhrat Raaipoori regarding all his travels for Da'wat. Prior to travelling, he would visit Hadhrat, and on returning too, he would visit and relate the incidents. Hadhrat used to get happy and make du'aa for him.

Reliable knowledge of Nadwatul Ulamaa'

Hadhrat Moulana possessed such a relation and passion, which was logical, that he inherited from the Ulamaa' of Nadwah. From the beginning, through Moulana's intelligence, he heard the name of Nadwa and saw the work and message which took place. Then in this very environment, he was brought up and his mind was trained.

He had a very broad concern, together with stability and single mindedness, and from all sides a firm conviction. His words and actions were a direct image of what he was.

During the 10 years which Moulana taught, he corrected and fixed many things that were in the syllabus, and also prepared a complete curriculum in Arabic literature and language. Allamah Sayyid Sulaimaan Nadwi, during the last portion of his life, appointed Moulana as the person in charge of Ta'leem. And on the 7th of January 1949, this decision was passed by the Shoora, and Hadhrat Allamah began putting full trust in Moulana. During that period, Moulana sent a sketch of the curriculum to Allamah Sayyid Sulaimaan Nadwi. Sanctioning it, wrote: "Your curriculum is perfect and well balanced for this era, and because I have placed my trust in you, even without having seen it, I already like it. May Allaah make it beneficial". After the death of Allamah Sayyid Sulaimaan Nadwi, Moulana was elected and chosen as the one in charge of syllabus.

Administration of Nadwatul Ulamaa'

Moulana was appointed as the administrator of Nadwatul Ulamaa' on the 18th of June 1961, after the death of Doctor Moulana Sayyid Abdul Ali Saheb. Moulana remained on this position for approximately 40 years. In this time, Moulana erected 'Aalamgeer Idarah' so that Nadwatul Ulamaa' could get fame in the eyes of people. He himself became a moving Nadwatul Ulamaa', during his time, Nadwatul Ulamaa' progressed in all fields, including foundation, building and fame.

Writings and books

Hadhrat Moulana wrote many books regarding different aspects in life, history, literature, life of Rasulullaah, manners, reformation, research and different aspects of knowledge. Actually, Moulana prepared an entire library and left some portion for each person in this Ummah, young and old, students and teachers. Moulana wrote in Arabic and in Urdu, and his books have been translated into many languages throughout the entire world. Amongst the famous books are Insaani Dunya Par Musalmaan Ke 'Urooj Wa Zawaal Ka Athar, Islamiyyat Awr Maghribiyyat Ki Kashmakash, Arkaan-e-Arba'ah, Tareekh-e-Da'wat Wa Azeemat, Mansab-e-Nubuwwat Awr Uska Aali Maqaam-e-Hamileen, and many others. **Moulana wrote 176 books in total.**

Travels for Daw'ah in India and abroad

There is not a single town in India which Moulana did not visit, and did not benefit the residents. Besides India, Hadhrat Moulana travelled to so many countries, which another senior person would find difficult. Moulana travelled to Europe, America, Middle East, England, and wherever it was possible for Moulana to go, he went. **According to my limited knowledge, there was only one country which Moulana was unable to visit, South Africa.** In all other countries, he called people towards Deen and spread the message of Hidayat. He livened many dead hearts and he blew the trumpet of Allaah's love into many dead souls.

Being the head of different departments

Moulana was the head of many departments in India and abroad. Very few times ever came where, in the Islaamic World, there was a conference of a big institution, and Moulana was not invited. Because of the love, acceptance amongst people, and deep knowledge Allaah had bestowed him with; in every gathering he was understood to be the main speaker. And in those institutions or departments where Moulana was the head, automatically they became honoured, accepted, and famous.

Moulanas achievements in Da'wah and Islaah

Glancing at Moulanas achievements in Da'wah and Islaah internationally, it could be divided into 3 sections:

The greatest and biggest achievement of Moulanas in the Islaamic World, was to free the people of thinking like the west do, and present in front of them the pure and correct teachings of Islaam. Secondly, Moulana destroyed the Fitnah (trail) of "Arab Culture". Against the slogan of Arabic Culture, Moulana stood alone in the battlefield to finish it off. Firstly, he made this slogan evaporate and disappear, and called it a slogan of Jahiliyyat (times of ignorance). While doing this, he had to withstand the criticism of many Ulamaa' and intellectuals. But he was looking with the eyes of Imaan and wisdom. For this reason, he had to announce that my knowledge about the Arabs is not 'second hand', rather I know them inside out. And because of this, whichever points Moulana understood

to be correct, he made the Umaat aware of. The third achievement of Moulana was to translate Arabic literature correctly, and point out to the obstacles in doing so. For this, 'Raabtah Adab Islaami' was formed.

Hadhrat Moulana addressed every single group in this Ummah in his Da'wah. Moulana gave advice to the kings, rulers and leaders, guided them on which steps to take, reminded them of their responsibilities, and told them about the importance of their status. Moulana advised teachers and caretakers, reminded them of their responsibilities. He told the students of their teachers' high status, explained to them how they could take maximum benefit from them, told them what the world expects of them and what they could do. In short, Moulana understood every Fitnah (trail) of this world, which could affect Deen, the Muslims, Muslim institutions, Muslim personalities, or the Da'wah of Muslims. He reminded and cautioned the Muslims of this Fitnah, even reminded the leaders and rulers of this, and shared the secrets of his heart on how to save the Ummah and make up for this. He was unique caller to Islaam and rectifier. People of the entire world acknowledge his achievements.

He shared the message of being good humans to his colleagues in his town, made an effort to bring them closer to Islaam, and tried every effort and means to achieve this. So much so that a movement by the name of 'Peghaam-e-Insaniyyat' began.

The real achievement of Moulana was that he studied thoroughly the history concerning rise and falls of different

nations, he saw the simple minded easterners and the intelligent, cunning westerners, and put his hand on the suffering veins in that era.

Suddenly, the west, forcing their ideologies and ways, were hunting down the entire Muslim World. The Arabian Peninsula was also suffering these attacks. There was a dire need for someone to target this immaturity and inexperience.

Hadhrat Moulana listened to the conditions of different countries, then on an international level he addressed the Muslims of every single country using his powerful means of writing to them. He acknowledged the specialities of those countries also. He explained the harms of western influence and animosity to Deen, pointed them out properly. He addressed them in their own languages, placing their desires before them. He knocked on their throbbing hearts, challenged their pride and ego, and made them use their awakened abilities which was lacking to a great extent in them.

In this manner, Moulana had a tremendous effect on the entire Islaamic World, and the real face of Islaam was made apparent. The light of Islaam brightened up the hearts of Muslims, and the reality was made apparent that the Muslims in this world also play an effective factor. The world is dependent on the progress of the Muslims. If Islaamic teachings are destroyed, then this world will sink to such low values that will be close to destruction.

The concern and Da'wat which Hadhrat showed, created self-esteem in the Muslims. Its value was now beginning to

settle in their hearts. And Hadhrat was shown acceptance and love from the entire Islaamic World, which was not prevalent in the past few eras.

The secret behind Moulana's acceptance

It can clearly be seen, that because of his deep research and study in history of the reformers and revolutionists, and examining their lives, 3 qualities developed in Moulana. And the reality is that due to these 3 qualities, he was chosen by Allaah. **The first quality, an inherent quality, was a special type of Taqwa and refraining, never mind from Haraam but even from doubtful things, he did not ever go close to. This had a great effect on his lineage, obviously. The second quality was finding a suitable environment for nurturing and reformation, and finding such nurturing teachers easily, who also possessed this worry and concern. The third quality was the hard work and desire, which helps in the progress of things.**

These 3 qualities could clearly be seen by anyone in the life of Moulana. Besides these 3 special qualities, Allaah had bestowed upon Moulana another gift which had a great effect in his life, that was the Du'aas of his honourable mother. She supplicated from the bottom of her heart for him, and Allaah accepted her Du'aa. Du'aa was her medication and food also. Her entire Du'aa was only for Moulana. The manner of her Du'aa entailed only weeping and begging. This was the basis for the great personality of Moulana.

These 4 qualities were the basis in the acceptance of Moulana's progress and effect. And in reality, this was the end result of the divine ability and choice from Allaah alone. When Allaah chooses someone for a task, Allaah creates the necessary means and environment.

Specialities of Moulana

Hadhrat Moulana possessed all those qualities, which a true Muslim, expert scholar, inviter to Allaah, a person who conveys and spreads guidance, reformer, true friend of Allaah, a person who has great concern for Islaam, revolutionist and leader should possess. He had the concern of a restless mother when it came to the reformation of the Ummah and the trails ahead of them. This remained his constant concern. His worry was how would the sinking ship of the Muslims reach the shore safely. And how every single individual could become obedient servants of Allaah and Rasulullaah, and save themselves from the fire of Hell.

Hadhrat Moulana acquired his in-depth knowledge in different fields from teachers and experts of his era. Moulana was outstanding and well known for his expertise in Tafseer (commentary of the Qur'aan), Adab (literature) and history. During his travels for reformation or inviting to Allaah, he benefitted tremendously from these. Besides that, he had a great passion for Hadeeth, wisdom in jurisprudence. He was unparalleled when it came to his sharpness of mind, his big heart and his broadness of thinking. Justice and a passion for peace was second nature to him. He possessed exceptional

wisdom, Imaan, reality of matters, and was extremely witty. Having the pain and worry for the Ummah, standing up for Deen, and the desire for Jihaad were overflowing in his heart. He loved joining family ties and displayed good character to all. He totally abstained from causing trouble to others and breaking hearts. His outstanding qualities were independence from others, abstinence from this world, wisdom, foresight, and standing for the truth. He was unmatched when it came to his generosity, reliance on Allaah, thinking he is nothing, sincerity and doing things for Allaah only.

Hadhrat Moulana spent lives crying and pleading with Allaah for the guidance of this Ummah. He would melt with the amount of concern he had for the Ummah. Allaah made him a soft hearted, soft natured, amazing person, as if he did not even possess the ability to harm someone. He hid the faults of those associated with and were around him, and corrected someone in such a beautiful way as Nabi would address the entire Ummah. He showed mercy to those younger than him, so much so that he served his students immensely. He never stretched his legs in front of them, even when he was ill or when he became old.

Hadhrat Moulana had a special passion and love for following the Sunnah. He was extremely punctual with Tahajjud Salaah. He entered the Masjid as soon as the Adhaan was called out. He kept himself distant from backbiting, slandering, looking for faults, and thinking bad of others. He remembered the good that others did to him,

and remained busy repaying the good his entire life. He would give special honour and look after an ordinary person who came to visit him, just because he was from the place where his pious predecessors resided, and because he benefited from them spiritually. Moulana gave great importance to relations and connections. Sometimes a student would come to study in Nadwa and he would be from the same area or town as Moulana's teachers, he would show special honour that student, make him sit close to him, ask him how he was doing, give him gifts and cash, look after him properly.

Expertise of Moulana

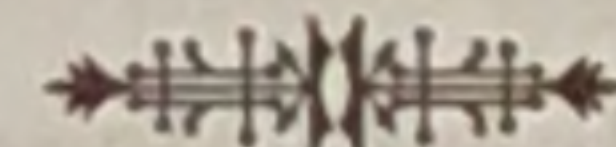
Moulana had taken all spiritual benefits from the pious. Moulana possessed the lowliness of Hadhrat Raaipoori, the possessiveness of Hadhrat Lahori, the worry and concern of Hadhrat Moulana Muhammad Ilyaas, the steadfastness of Hadhrat Madani, and the wisdom of Hadhrat Sheikh. His fragrance lit up the whole world.

Hadhrat Moulana possessed expertise in every field. He had the tolerance of Imaam Ahmad, the high status of Imaam Ghazaali, the ability to keep Sunnah alive of Ibn Jawzi, the steadfastness, worry, and pain of Sheikh Abdul Qadir Jeelani. From one angle, in Tawheed (oneness of Allaah) he was like Ibnu Taymiyyah, and from the other angle, he possessed great knowledge like Sheikh-e-Akbar. He also had the wisdom of Mujaddid Alf Thaani, the foresight of Shaah Waliyullaah, the urge to call towards Allaah and fight for the pleasure of Allaah

like Sayyid Ahmad Shaheed. These qualities are very rare amongst the revolutionists and reformers.

Moulana in the eyes of the pious of this Ummah

Hadhrat Thaaniwi wrote Moulana's name as 'through the service of the possessor of excellence, Moulana Abul Hasan Saheb', Hadhrat Raaipoori wrote Moulana's name as 'My Sayyid and my friend, Hadhrat Aqdas Daamat Barakaatuhum', sometimes he wrote to him addressing him as 'Shams Tabrez'. Hadhrat Moulana Muhammad Ilyaas addressed him as 'Honourable and praised one, my Sayyid and the Sayyid of the world, may your honour increase'. Hadhrat Sheikh wrote regarding Moulana 'Moulana Abul Hasan Ali is the bearer of all goodness'. Hadhrat Allamah Sayyid Sulaimaan Nadwi wrote regarding him 'the air of Arabia and Egypt has been affected by the echoing Da'wah of Moulana'. Hadhrat Moulana Daryabaadi wrote regarding Moulana 'he is the sun amongst all the clusters of stars'. The Imaam of the Haram, Sheikh Abdul Azeez Bin Abdullaah Aal Ash Sheikh said: "Moulana Sayyid Abul Hasan Ali Nadwi and Nadwatul Ulamaa' are like a Minaarat of light."



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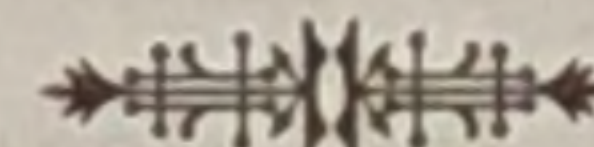
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Chapter Two:

Moulana's Kindness and gifts to the author

The love for Moulana

With the Mashwarah (consultation) of Moulana, I came from Raaipoor to Lucknow. And in 1994, when I took admission in Madressa Dhiyaaul Uloom which was in Medaanpoor, Raaibereli, Hadhrat used to take special care of me. The principal of the Madressah, Moulana Sharaafat Saheb, was also advised to keep a special eye on me, and with the grace of Allaah, he did. When Moulana came to Takyah, I would go and take benefit from the gathering and from Moulana himself. In this manner, Hadhrat had a special eye placed on me for many years, from which I benefitted. When I arrived in Nadwa the following year, Moulana's gifts and kindness just increased. I also possessed much love for Moulana. Sometimes because of attending to my needs during the day, I would not be present in the day and miss the (Majlis) gathering at night, out of deep love for Moulana, I would not be able to sleep that night until I take a walk near the guestrooms where Hadhrat used to reside. I would sometimes see Hadhrat through the window, or just loiter around near the guestroom to get some peace and then proceed to sleep. Moulana also showed affection to me. When he would return from any journey and had I not yet met him, then he would remember me, and send someone to

call me, and he would say that he is recalling and remembering Raaipoor. Moulana also displayed his love through gifts. He would gift me with 100 or 200, or sometimes with 500 rupees. When my book 'Riyaadhul Bayaan Fi Tajweedil Qur'aan' was being printed, Moulana contributed towards it.

Taking Bay'at (allegiance) to Moulana

After the demise of my previous Sheikh and guide, Hadhrat Haaji Shaah Haafidh Abdur Rasheed Saheb Raaipoori, which took place on Thursday night, 23 Shawwaal 1416, corresponding to 14 March 1996, I came to visit Moulana in Lucknow, Raaibareli. I asked Hadhrat if I could take Bay'at to him. Hadhrat Moulana agreed, and I pledged my allegiance to Moulana before Jumu'ah Salaah on the 24th of Shawwaal. I came into all 4 chains, including the chain of Sayyid Ahmad Shaheed. Thereafter, Moulana's love and affection increased day by day.

The fortune of making Imaamat of Moulana

Towards the end of Moulana's life, when he was ill, he was unable to go to the Masjid. Therefore, he performed all his Salaah with congregation in the guestroom where he resided. Allaah granted me the good fortune of leading the 3 Salaahs daily. My friend, Moulana Mu'aadh Ahmad Khandehlwani used to lead us in the remaining 2 Salaahs. We used to lead Moulana with great caution and enthusiasm. Hadhrat Moulana Sa'eedur Rahmaan Azmi Nadwi (principal of Darul Uloom Nadwatul Ulamaa' Lucknow) jokingly said:

“You are the Imaam of the pious, but I am the Imaam of the normal people.”

Moulana performs my Nikaah

Hadhrat Moulana had great concern regarding my Nikaah. He reminded me about it a few times. Once, Moulana's program was scheduled in Raaipoor on the 23rd of November 1998, thereafter my Nikah was going to be performed. Tickets had already been purchased. I reached home a day before Moulana did. On that day Moulana was in Sahaaranpoor. On the night of 22nd November, government officials raided the house in which Moulana resided, in Raaibareli. This was a cruel conspiracy, which was in retribution of the lecture delivered by Moulana against ‘Wande Matram’. Hence, with the mutual consultation of Hadhrats close associates, the program in Sahaaranpoor was cancelled due to the possibility of something happening to Moulana on the train, because the program in Sahaaranpoor had already become famous. One friend of mine called me to inform me regarding the cancellation of the program.

Then again the following year, Moulana spoke to me regarding Nikaah. So we agreed that my father and the girls' father will come to Nadwa, and Hadhrat will perform the Nikaah. So Moulana performed my Nikaah, and the great teachers of Nadwa, some of Hadhrats assistants, and a few of my friends were present. Hadhrat also gave me a sum of money for the preparations of my Waleemah, and he partook of the food at my Waleemah contrary to his usual habit.

Aspect of the Nikaah date

The talk, which Moulana delivered at my Nikaah, holds a historical position, because this was the first talk which Moulana delivered after recovering from a long illness. This has also been included in ‘Ta’meer-e-Hayaat’ on the 10th of May 1999, due to which he received many congrats and praises. Hadhrat said that your Nikaah has taken place but I have received the praises. Thereafter, Hadhrat addressed the general people in the Tableeghi Ijtimaa in June, and explained the entire matter in depth. Many people who wrote down what he said in that Ijtimaa often make mention of it. I will not mention the talk of Moulana prior to my Nikaah, because it is something regarding myself. I will now mention the report of my Nikaah and the Nikaah Khutbah, which is in ‘Ta’meer-e-Hayaat’.

Whether someone is seeing or not, Allaah is all seeing

This was the first Nikaah Khutbah delivered by Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi after recovering from an illness.

Mufakkir-e-Islam Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi became paralysed on Thursday night, 18th March 1999, because of which he was unable to deliver talks, write and study. Alhamdulillah, he has now recovered completely. On the 9th of Muharram 1420, Monday night after Maghrib Salaah, Moulana performed the Nikaah of

Moulana Muhammad Mas'ood Azeezi Nadwi and delivered a lecture where he read and explained verses of Qur'aan with extreme passion and emotion which was a gift to the participants. On this occasion, many students and teachers were present including Moulana Sayyid Muhammad Raabi' Saheb Nadwi, Moulana Abdullaah Abbaas Saheb Nadwi, Moulana Sa'eedur Rahmaan Saheb Azmi Nadwi, Moulana Burhaanud Deen Sambhli, Moulana Sayyid Waadih Rasheed Nadwi, and Moulana Shamsul Haq Nadwi.

The Khutbah (ceremony) of Nikaah

الحمد لله رب العلمين والصلاة والسلام على سيد المرسلين و
خاتم النبيين محمد وآله وصحبه اجمعين ومن تبعهم باحسان
ودعا بدعوتهم الى يوم الدين. اما بعد، فاعوذ بالله من الشيطان
الرجيم بسم الله الرحمن الرحيم يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ
الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

These 3 verses are regarding the requirements of Nikaah, the correct method of Nikaah, and the Islaamic duties of Nikaah.

There is no better message than this, even if the experts of this world come together and try to combine and give a message. These are guidelines and a message for marriage.

The first verse is from Surah An Nisaa'. The name was kept such, that the status of woman becomes apparent. Allaah say: "Oh mankind! Fear your Rabb who created you from a single soul." This is a good omen. Glad tidings be to such a being who created such a large nation which fill up the entire world from just a single soul, so fear that Rabb who created this one soul. "Created its spouse from it, and spread great numbers of men and women from the two." Allaah filled the surface of the earth with people. "Fear that Allaah in whom you ask for each other." Meaning fear Allaah regarding the proposal for a girl from an honoured family. By merely taking Allaah's name and then placing trust in him, then only could this happen. Actually, this is all attained through the blessed name of Allaah, through which even hard matters become easy. So if anything has to happen in the future, then do not forget Allaah. "Fear Allaah regarding family ties." You will come to know an entire new family. But remember, your mother is your mother, your father is your father, your sister is your sister, your brother is your brother, and the rights of each one are different. You say who is watching and who knows? Do what you want. "Verily Allaah is watchful over you!" It is not such that when this talk ends and each person goes his own way, then you do what you desire to.

In the second verse Allaah says, and only a messenger of Allaah could say these words. On any occasion in this world,

or this blessed occasion of Nikaah, when people are happy and congratulating others, then on this occasion only can a messenger can remind us about the shortness of this life and the importance of making an effort to leave this world with Imaan.

“Oh you who have Imaan! Fear Allaah as he should be feared, and do not die except as Muslims.” This blessed relationship and Nikaah is taking place now, but remember Allaah when you leave this world. Having Imaan and reciting the Kalimah should you leave this world. This is the message of a Nabi, nothing else.

The third verse is from Surah Ahzaab. Allaah says that before the proposal and acceptance, and before accepting the dowry, Allaah says: “Oh you who have Imaan! Fear Allaah and speak what is right.” Do not think that first we will say yes, we accept so much as dowry, who is seeing and who is asking? If you really have it in mind that who is seeing then “Verily Allaah is seeing and watchful over you!”

Your Nikaah has taken place and we are congratulated

Hadhrat Moulana Sayyid Mahmood Hasan Hasani Nadwi writes in Ta'meer-e-Hayaat, in the edition of 10 May 1999 regarding the illness and recovery of Moulana: By the mercy of Allaah, Moulana is much better. He began writing and is also appointed to deliver a speech in Mumbai for the Muslim Personal Board. Now he has resumed writing letters. The very first letter he wrote was precisely 40 days after his illness began, to the nephew of Sheikh Hadhrat Moulana Shaah

Abdul Qadir Raaipoori, named Moulana Abdul Jaleel Saheb in Sarghoda Pakistan. By the grace and mercy of Allaah, at that very time the next day, Hadhrat performed a Nikaah on the day of Ashoora', and also delivered a short talk, which was extremely clear. The Nikaah was of a graduate from Darul Uloom, Moulana Muhammad Mas'ood Azeeki Nadwi. The occasion was simple, and just seeing it brought happiness to everyone's heart. The father of the boy and girl, together with a few other were present. The remainder of the crowd were students and people affiliated with Hadhrat. There was no show. Thereafter, whoever I enquired from, they were happy that Hadhrat performed the Nikaah and gave a few advices. Janaab Ishrat Ali Siddiqi Saheb, who was the editor of 'Qawmi Awaaz' in Lucknow, who is a lover of Hadhrat, he says that now we will enjoy sweetmeats, and Hadhrat has sweetened our mouths. Thereafter, when Hadhrat was speaking to Nosha Mia, he said: “Your Nikaah has taken place and we are congratulated!”

When Hadhrat Moulana was alone or when he wanted to write something special down, and there were people present in his company, then excusing himself he would say that now I am busy. It would mean that all those present should now leave. I was present on such instances. Hadhrat would say that it is not a problem, there is a Majlis (gathering) after Esha. Sometimes I would arrive late for the Majlis (gathering), when the room would be filled with students. I would quietly sit behind Hadhrat. As soon as the gaze of Hadhrat would fall on me, he would say that you come and

sit here in front, and seat me besides him. I would melt out of shyness. Sometimes I would visit Hadhrat at night when he used to relax and quietly press his feet, when Hadhrat would realise, he would say no, not you, you rather massage my arms. Hadhrat disliked me pressing his feet. He allowed me to massage either his arms or his head. Sometimes he would ask how am I Azeezi, I would reply through my paternal grandfather, whose name was Abdul Azeez. He would then comment that you are our 'Azeez' (friend) also. Sometimes, some family of a student would come, when meeting Hadhrat they would inform him that we are also friends of Mas'ood Azeezi, then Hadhrat would reply that you are also my Azeez (friend), and display extreme humility. Whichever student from my area found out that I had a special connection with Moulana, they would use my name to acquire permission in Arabic studies, to which Hadhrat would immediately oblige and grant them permission. Once Moulana said that due to the fact that students show my permission when going to the Gulf States, our permission will no longer hold and status or importance. But because you are saying this, I cannot refute you. When the effect of Moulana's blessings were such, then I understand that maybe Moulana dealt with everyone in such a loving way. And every person who had a close connection with Moulana felt that he was the special one and the one blessed with gifts and Moulana's love.

Sometimes when Moulana was alone, he would say: "I am nothing, I am nobody!" He refuted himself totally, and continuously thanked and praised Allaah.

Introductions to the authors' books

Hadhrat Moulana wrote detailed introductions to my books. In total 8 books, 3 in Arabic and the remainder in Urdu. Whenever I requested Hadhrat to write an introduction to my books, never did he refuse. Few days before the death of Moulana, he wrote an introduction to my book 'Ad Tadkheen Baynash Shar'I Wat Tibb', and then read out the entire introduction to me whilst waving his finger happily. Then he said that now take a break from writing and authoring books, and rather concentrate on deep research. Generally, Hadhrat would not command anyone to do anything, but out of love for me, before and after writing the introduction, he repeated this sentence. Therefore, 7 years have passed and I have not authored a single new book. Regarding 15 books which I wrote, Hadhrat gave me permission to get them printed. After 7 years, requests began coming from my sincere friends that I should start writing again, yet I have not started. But in Shawwaal 1428, I visited my new Sheikh, Hadhrat Moulana Sayyid Muhammad Hasani Nadwi in Takyah Kala Raaibareli, and asked him for permission to start writing again. He made a special Du'aa and gave me permission.

Sanad (chain) of narrators and Ijaazat from Hadhrat Moulana

On the 13th of Rabee'ul Awwal 1418 after Maghrib Salaah, I together with a few students of Darul Uloom Deoband took Ijaazat attained Ijaazat from Moulana. Moulana had the habit

of teaching the first Hadeeth of each of the Sihaah Sittah, and then giving Sanad. Therefore, I also attained the Sanad together with Moulana's signature on it, even though I had studied Jaami' Tirmidhi under Moulana the previous year, and already had that Sanad. When a few students went to Raaibareli on Monday, 16th of Jumaadath Thaaniyah 1420, corresponding to 27 September 1999 to listen to the first Hadeeth of Sihaah Sittah, I accompanied them and attained then Sanad once again. Because Moulana taught these students certain important books, this is why Moulana taught different books at different times. I had the opportunity of reading the text in front of Moulana. On Friday morning, 20th Jumaadath Thaaniyah 1420, corresponding to the 1st of October, I read the text of Tirmidhi, and others read texts from the remaining 5 books, after which Hadhrat gave us Ijaazat and Sanad.

Receiving a gift after writing an article

Due to the fact that many of my friends were specialising in different fields, we used to present our research on Thursday nights' to each other and take up new topics from there too. I was in the field of Fiqh and Iftaa. I was given the topic 'The source of Hanafi Fiqh and its specialities'. So I wrote an essay in Arabic called 'Marja'ul Fiqhul Hanafi Wa Meezatuha' in just 90 minutes. When all the research was presented, then Moulana gave 100 Rupees to those whose research he liked. I also received 100 Rupees from Moulana's blessed hands for my excellent work. On Thursday, the 19th of Jumaadath Thaaniyah, after Maghrib Salaah, there was a

special program in Darul Arafaat, where Moulana addressed the people of Raaibareli. He gave them the same message of Sayyid Ahmad Shaheed and showed them his great achievements. As if these were the Moulana's last words on the tongue of Sayyid Ahmad Shaheed.

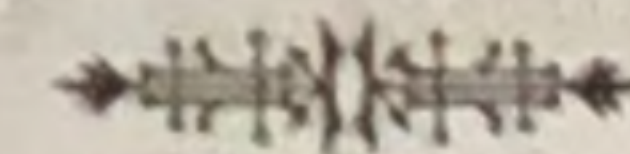
The death of Hadhrat Moulana

Because Moulana was ill from 18th of March 1999, and he regained some consciousness, this year Moulana set his programs in Lucknow as he was to spend Ramadaan here, contrary to his usual Ramadaans. One day Moulana asked me if I wished to spend my Ramadaan in Lucknow or wished to go home, but I remained silent. I remarked that I will inform him later, there is still some time before Ramadaan. In the break after class, Moulana told me to stay with him during Ramadaan, whereas normally Moulana never told anyone this. Generally, I spent every Ramadaan in Raaipoor and performed Taraweeh there. I adhered to the request of Moulana and reached Lucknow just a day before Ramadaan began. One of my friends led the Taraweeh and there were many guests. We benefited tremendously from the talks, gatherings and by serving Moulana. And we continued receiving gifts from Moulana. So much so, that on the second or third fast already, Hadhrat had gifted me 500 Rupees to purchase Eid clothes for myself. I used to only eat together with Moulana, but due to the large amount of guests with Moulana, I ate with the general people. Hadhrat said that it was fine, but at least I should open my fast with him. In this way, Moulana and all his guests remained in Lucknow till the 19th of Ramadaan. Then Moulana left for

Raaibareli together with a group of people. Moulana established a Khanqaah there, and it continued on its usual pattern. On the 22nd of Ramadaan 1420, corresponding to 31st December 1999, Taraweeh took place and thereafter the Majlis (gathering) as usual. Then Moulana partook of Sehri (pre-dawn meal), where Hadhrat Moulana Waadih Rasheed Hasani sat between myself and Moulana. After the Fajr Salaah, Moulana lied down to get some rest. I put oil on Moulana's left leg and massaged it. Then Moulana Raabi' Saheb came to enquire how Moulana was feeling, as he usually came every day at this time. Hadhrat replied that it went well and thanked Allaah, expressing his gratitude. Moulana completed all his Ma'moolaat (daily practises) and also took Ghusl (a bath). After completing his Ghusl (bath), Hadhrat asked for a Qur'aan so that he could recite Surah Kahf. **But he began reciting Surah Yaaseen. And he reached the verse 'Give him the good news of forgiveness and a bountiful provision', he breathed his last and left this temporary world to his abode.** From Allaah are we, and to Him is our return.

I resided in the room above Hadhrat's room in this Khanqaah. One of my friends came to inform me that Moulana's health was not good at all, so everyone should busy themselves in Du'aa. I began my Du'aa, but I could not resist it, so I came down. As I reached the bottom, I realised that Hadhrat had already left this world and was on his journey to the Hereafter. Suddenly it seemed like everything disappeared, and as if the earth from beneath my feet was removed. What guarantee does a human being have over his

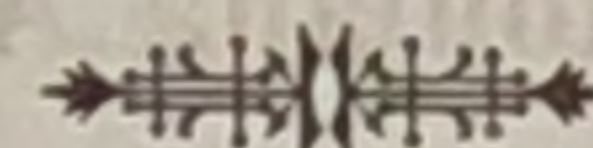
own life? His life is like a bubble above the water. One should try to withstand whatever comes his way in life. Hadhrat was buried that very night after the Taraweeh Salaah. I did not know what to do, so I returned home the following day. Up till today, this is still my condition. In reality, I did not benefit, appreciate, and value Moulana the way I ought to. This was due to my carelessness as a student. I did not even have the slightest thought that Moulana would leave this world so suddenly. Nowadays, I see Moulana very often in my dreams, but whenever he appears in my dreams then I feel as if Hadhrat is alive. From this I know that Moulana is amongst the group of the Siddiqueen (truthful), martyrs and pious. And Moulana is still alive with regards to the services of Deen which he rendered. May Allaah reward me on the Day of Judgment with Moulana, and allow me to continue his mission and concern.



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Chapter Three:

Moulanas letters to the author

I only heard about and came to know who Mufakki-e-Islaam **Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi**, also known as Moulana Ali Mia Saheb was after 1990, when I was still a student in Jamia Baytul Uloom, Piply Mazra'ah (Yumna Nagar Province, Haryana). But I did not know much about Hadhrat, nor about what type of a person he was. However, in Sahwwaal 1412 corresponding to 1992, when I took admission in Madressa Faiz-e-Hidaayat Raheemi, which is situated in Raaipoor, and had the golden opportunity of spending time in the company of Hadhrat Haaji Shaah Haafidh Abdur Rasheed Saheb Raaipoori who was the successor and **special attendant of Hadhrat Moulana Shaah Abdul Qadir Raaipoori Saheb**, then only did I learn that Moulana Ali Mia who resides in Lucknow is the Principal of Nadwatul Ulamaa'. He is also the Khaleefah of Hadhrat Raaipoori and a very pious person. After coming to Raaipoor, I took interest in finding out who the pious people are, and gaining closeness to them. I then developed enthusiasm to visit and write to these pious personalities. The environment of Raaipoor and even the air had an effect on me. As I came to know more pious personalities in India, I wrote letters to them requesting for special Du'aas. All of them replied. Then I began reading the lives, books, sayings, and stories regarding them, which

had a great effect on my life, and created a new, different spirit within me. Their books and letters had so much blessings, and the reader would be filled with spiritual food by merely reading them. Peace and tranquillity was now filling my heart. Thereafter, I wrote a letter to Moulana, introducing myself to him. I was in 2nd year, so I informed him of which books we were being taught. I requested him to make special Du'aa for me, and to grant me special advice. This is the reply I received from him:

First letter

7 Muharramul Haraam 1413 A.H. Lucknow

Dear Azeez, May Allaah keep you safe.

I have received your letter, which made me extremely happy. Pay attention to your lessons so that you can gain strong abilities. Give special time to revising your Nahw and Sarf. Read books concerning the Seerat (life) of Nabi and the Seerat (life) of Sahaabah. Give importance to your Salaah and Du'aas. Obey and honour you teachers. May Allaah assist you and remove your difficulties. Was Salaam

Requesting your Du'aas

Abul Hasan Ali Nadwi

Thereafter, I wrote another letter to Hadhrat, in which I expressed love and inclination to him. Then I requested for some advice and Du'aa. Responding to that letter, Hadhrat wrote:

Second Letter

13 May 1992, Lucknow

My dearest Azeez, may Allaah keep you safe

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I have received your letter. The purity of your love and feelings please me. May Allaah make you successful in all good things which you intend doing. Exert all efforts in your studies, and be mindful or performing Salaah and making Du'aa on time. Study hard and surpass all in your class. Make this intention that I am only seeking knowledge to please Allaah and Rasulullaah, and to pass this knowledge on to others. Respect and obey your teachers. Was Salaam

Requesting your Du'aas

Abul Hasan Ali Nadwi

After receiving the reply to these 2 letters, the desire to meet Hadhrat just increased. I expressed this to Hadhrat in the next letter I wrote to him. Due to the problems at the post office, most probably Hadhrat did not receive this letter. Consequently, I did not receive a reply from Hadhrat. I wrote another letter to Hadhrat seeking permission from him if I could visit him after the final examinations in Sha'baan. The reply was as follows:

Third Letter

Bismillaah

3 Jumaadath Thaaniyah 1413

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received your letter dated 27 Jumaadal Ula. Seeing that you are from Raaipoor pleased me. I make Du'aa that Allaah makes you a practising Aalim (scholar), and an example and caller to Deen. I do not remember any other letter of yours prior to this one. You may come in Sha'baan. However, first find out exactly where Lucknow is, this will be good. Was Salaam

Requesting your Du'aas

Abul Hasan Ali Nadwi

Bilaal

This was my second year studying at Raaipoor. We were learning the book 'Kaafiyah' in this year. In my free time, I serve my Sheikh Hadhrat Haafidh Abdur Rasheed Saheb Raaipoori, who is the Khaleefah of Hadhrat Raaipoori. I also lead Haafidh Saheb in the 5 daily Salaah, due to his illness for a while now. Hadhrat does not go to the Masjid, besides for Jumu'ah Salaah, he reads all his Salaah at home. When visitors and guests came, Haafidh Saheb would send them to the Masjid. He would read Salaah at home with few

attendants. Allaah destined in my good fortune to lead Haafidh Saheb in Salaah. Some people who did not recognise who Haafidh Saheb was, or who did not like Haahidh Saheb, object to this. I wrote to Hadhrat Moulana regarding this matter. Another matter which I wrote to Hadhrat regarding, in Raaipoor Madressa, was that all students from their respected provinces had their own Anjuman, whereas the students from U.P. did not have. Consequently, I started an Anjuman in Shawwaal 1413, together with other students. We named it 'Anjuman Tandheemul Bayaan' and began delivering speeches. I informed Hadhrat Moulana regarding this, and requested his Du'aa. I also informed Hadhrat that I would be coming to Lucknow in Sha'baan. The next time I wrote to Hadhrat was when I returned from Lucknow. This was the reply I received from Hadhrat which pleased me tremendously:

Fourth Letter

20 Dhul Qa'dah 1413, Lucknow

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received the gift. I am pleased to know you. If Allaah wills, you will visit soon. Due to the weakness of Haafidh Abdur Rasheed Saheb, he has instructed you to read Salaah with him for his ease, there is no problem with this. This also happened in the time of Shaah Abdul Qaadir Raaipoori

Saheb. Whenever it is easy for you, and when you know that I am here or in Raaibareli, then you may come. May Allaah make the U.P. Anjuman, which you started, beneficial and successful. Do remember me in your Du'aas.

Was Salaam

Abul Hasan Ali Nadwi

Thereafter, on the 16th of Dhul Qa'dah 1413, corresponding to 7th June 1993, my elder brother Doctor Marghoob Aalam Azeezi, and elder sister Aneesah Khatoon got married. I informed Hadhrat about it, and requested him to make Du'aa that Allaah bless them, make the function successful and according to Sunnah. I also wrote to him regarding the good work at the U.P. Anjuman, and requested Du'aas. Thereafter, Hadhrat replied:

Fifth Letter

Bismillaah

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received your letter on the 1st of Muharram. Forgive me for a late reply. I hope that you receive this letter before the function, or in the days of the function. May Allaah give your brother and sister ability to do the functions according to the Sunnah, make their marriages successful, and bless them. I am pleased to hear that the Anjuman is going well. May Allaah make you a complete practising Aalim. Please remember me in your Du'aas.

Was Salaam

Abul Hasan Ali Nadwi

Written by Khurshed Anwar Nadwi

On the 23rd of Dhul Hijjah, I wrote another letter to Hadhrat. Due to the extreme enthusiasm I had to meet him, I informed Hadhrat when I was to visit him. My arrival in Lucknow was on the 26th of June 1993. I requested Hadhrat to make Du'aa for my success and progress. Hadhrat replied:

Sixth Letter

Bismillaah

Raaibereli, 21st June

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received both your letters. I will be happy to see and meet you whenever you come. Actually, I am informing you that I will be travelling to Patnah for 3 or 4 days, on the 27th of June Insha Allaah. Do not worry to come on the 26th of June, rather come anytime in July, as I will not be travelling in July. Making Du'aa for your success and progress. Was Salaam

Abul Hasan Ali Nadwi

Up till this point, I had deep love and yearning towards Moulana, even though I had not seen him. I also respected

Hadhrat intensely. By chance, I picked up a book belonging to my father at home, which was called 'When does Imaan flourish? The moment one's Imaan is strong', written by Moulana himself. This was the very first book I read which was written by Hadhrat, so I read it thoroughly. The book contained stories of the Imaan of Sayyid Ahmad Shaheed and other Mujaahideen (fighters). By reading this, few questions arose. The first question was: What is 'Daairah Shaah 'Ilmullaah?' The second question was: who took care of the expenses of the Mujahideen (fighters) and disciples of Sayyid Ahmad Shaheed? The third question was: Who were they fighting? The fourth question was: How could I find out more about them? Coincidentally, Moulana was on a lengthy tour overseas at that time. So Moulana Nazrul Hafeez Nadwi, who was a student of Moulana, replied to my letter. He replied in such a way that resembled Moulana's.

Seventh Letter

Bismillaah

13th August 1993, Lucknow

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I have received your letter addressed to Moulana Abul Hasan Ali Nadwi. However Moulana is on a lengthy overseas trip.

1. 'Daairah Shaah 'Ilmullaah' is the name of a tiny village, where the great grandfather of Sayyid Saheb,

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I have received your letter addressed to Moulana Abul Hasan Ali Nadwi. However Moulana is on a lengthy overseas trip.

1. 'Daairah Shaah 'Ilmullaah' is the name of a tiny village, where the great grandfather of Sayyid Saheb,

Hadhrat Shaah Ilmullaah resided. He was the first person to settle down there. The village is on the bank of a small river. There is a Masjid and few houses of pious people in the village.

2. They are responsible for, and take care of their own expenses.
3. They fight according to the need of the time. It differs with time.
4. Study the life and biography of Sayyid Ahmad Shaheed and Shaah 'Ilmullaah.

Was Salaam

On the 13th of Rabee'uth Thaani 1414, I wrote another letter to Hadhrat asking again for permission to come to Lucknow. Hadhrat informed me about his program, and told me that he would be staying in Lucknow or Raaibareli during November. Finally, I reached Lucknow. Hadhrat Moulana returned from his tour, and I met him. I introduced myself, and Hadhrat asked about Hadhrat Haafidh Abdur Rasheed Saheb immediately, because he was also travelling constantly for Da'wat. He also spent much time in Dhikr (the remembrance of Allaah). We do not do much Dhikr. After writing 8 letters, I finally met Moulana. I was extremely happy. On this very trip, I went to Hardoi and met Hadhrat Moulana Shaah Abraarul Haq Saheb. I also went to Bandah and met Hadhrat Moulana Qari Sayyid Siddeeq Ahmad Baandwi Saheb. Hadhrat Qari Saheb honoured me and allowed me to sit in his Dars (lesson). On the way back, I

stopped at Madrassa Shaahi Muradabadi and intended to meet the principal, Hadhrat Moulana Sayyid Rasheedud Deen Saheb. But he was out on a tour, so I did not meet him. Thereafter, Hadhrat replied to my letter:

Eighth Letter

Bismillaah

18th Rabee'uth Thani 1414, Lucknow

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received your letter dated 13 Rabee'uth Thani, and I was pleased. You may come if you desire to, but by phoning or writing letters you will know that I am here. I will be travelling soon, in and out of the country. I will be staying in Lucknow during November, if Allaah wills.

Was Salaam

Please remember me in your Du'aas

Abul Hasan Ali Nadwi

2nd October 1993

A few days after Moulana returned to Lucknow, I came to know that Moulana will be coming to Delhi and possibly to Raaipoor also. It so happened that Moulana returned straight to Lucknow after he visited Delhi. I wrote a letter to Hadhrat expressing how much I missed out, and how sad I felt due to

him not coming to Raaipoor. I also asked Moulana regarding an extremely important matter. I also asked if I could take admission at Darul Uloom Nadwatul Ulamaa'. A year prior to this, I took permission from my Sheikh Hadhrat Haaji Shaah Abdur Rasheed Saheb Raaipoori to study in Deoband. At that time, the 2nd year class in Raaipoor was full. Hadhrat Haafidh Saheb did not give me permission. The following year I was in 3rd year in Raaipoor, and I saw the beautiful, Deeni and Ilmi environment of Nadwa, I was deeply affected by the spirituality here. I asked Haafidh Saheb for permission to take admission in Nadwa, to which he agreed and said it was fine. He said that he will write a letter to 'Ali Mia'. Therefore, together with his letter, I wrote a letter to Hadhrat. His reply was as follows:

Ninth Letter

Bismillaah

19th Rajab 1414 corresponding to 2nd January 1994, Lucknow

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received your letter dated 10th Rajab, and due to a tour the reply was delayed. I am extremely sad that I could not come to Raaipoor when I came to Delhi on the 6th and 7th of December. When I reached Delhi, I realised that I had a fever and my body experienced weakness, due to which I did not manage to even attend a few important Jalsa's in Delhi. I

stayed for 2 days, and then returned to Lucknow. If I was only coming to Raaipoor, then perhaps I would have made an effort to reach there. But I was invited by a few Madrassas and Da'wat Markaz's in the province of Muzaffar Nagar, and they would not excuse me if I did not go. When it begins to warm up, then I will come to Raaipoor, if Allaah wills. Regarding the question you asked, refer to the Mufti's of Deoband and Saharanpoor, because to reply in detail now is difficult.

Regarding Darul Uloom Nadwatul Ulamaa' and benefitting from here, if you wish to increase your abilities in Arabic literature and to further your studies, then you will benefit tremendously by being here, if Allaah wills. You will be assisted you in all ways if need be. The remainder, we will discuss when we meet. Was Salaam

Please remember me in your Du'aas

Abul Hasan Ali Nadwi

After receiving this letter, I was extremely happy and intended to reach Nadwatul Ulamaa', Lucknow, immediately after Eid. I informed Haafidh Saheb regarding this also. Hadhrat Haafidh Saheb requested me to accompany him to the grave of Hadhrat Saabir Saheb in Kuler at the end of Sha'baan, so that he could send special rewards for him. We agreed that we will reach Rodki and spend the night by Haaji Noor Muhammad Saheb, who was an acquaintance and Mureed of Haafidh Saheb. We called him Tehseeldaar. After retirement, he has enthusiasm of

serving and benefiting from all the pious people, for this reason we agreed to spend the night by him, thereafter proceed with him to the resting place of Hadhrat Peeran-e-Peer Saabir Saheb. We chose Noor Muhammad, because he is well known and well acquainted in that area. At night, while at his residence, I had a dream. The following day we went to Kuler. When we returned, I wrote to Hadhrat. On the envelope, I addressed it to the grandson of Haafidh Saheb, Munshi Ateeq Ahmed, so he could become familiar with my letters. In the letter, I told Hadhrat about our trip to Kuler and the dream I had. I also informed him that I would be coming to study in Lucknow in Shawwaal. This is the reply I received from Hadhrat:

Tenth Letter

Raaibareli, 2nd Ramadaanul Mubaarak 1414

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I received a letter from Muhammad Mas'ood Muzaffari, but it was addressed to someone else. A long dream was mentioned in the letter, which one does not have to worry about. You have said that you will arrive in the first week of Shawwaal after Eid, find out whether I am in Lucknow or not, either by letter or by telephone. It is possible that I will be coming to Raaipoor in March, which is after Ramadaan. Was Salaam

Please remember me in your Du'aas

Abul Hasan Ali Nadwi

14th February 1994

I wrote another letter to Hadhrat after this one while I was in Raaipoor, and I was performing Taraweeh for Hadhrat Haafidh Saheb. I had another dream, about which I wrote. I informed him that I would be coming to Lucknow after Eid. This was the reply of Hadhrat:

Eleventh Letter

Bismillaah

24th Ramadaan 1414, Raaibareli

Respected Azeez

Assalamualaykum Wa Rahmatullahi Wa Barakaatuh

I have received your letter and I am aware of your condition. There is nothing to worry about regarding the dream. Find out if I am in Lucknow after Eid or not. I suffice upon this. Was Salaam

Please remember me in your Du'aas

Abul Hasan Ali Nadwi

I reached Lucknow around the 6th or 7th of Shawwaal. Hadhrat treated me as a special guest and made me stay in a special guestroom. I had completed my studies up to class 5, but the rule in Nadwa was to take admission into class 6,

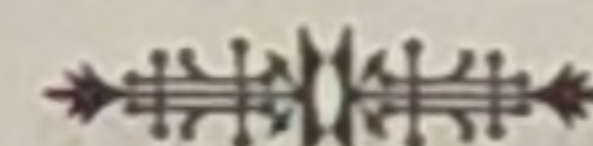
which was too high for me. Or I would have to take admission in class 4, and my time would be wasted there. Hadhrat consulted with Moulana Sayyid Muhammad Raabi' Hasani Nadwi, and together they decided that I should take admission in a branch of Nadwa called Madrassa Diyaaul Uloom, which was situated in Medaanpoor, which was close to Raaibareli, the home town of Hadhrat. Hadhrat left for Raaipoor, and Hadhrat Moulana Sayyid Muhammad Raabi' Hasani Nadwi who was the principal, wrote a letter to the person in charge of Madrassa Diyaaul Uloom informing him that I would be taking admission there. So I took admission there. Thereafter, while staying there, I started attending the Majlis (gathering) of Hadhrat and benefitted tremendously. Hadhrat advised Moulana Sharaafat Saheb, who was in charge of the Madrassa, to take special care of me. He took excellent care of me. In fact, all the teachers there looked after me, and in my one year there, I benefitted tremendously.

Then, at the end of that year, I gave my final examination in Nadwa and took admission. Staying 5 years in Nadwa, I completed my Aalim studies and Ifta.

Special attention and love of Hadhrat

During those 5 years, Hadhrat showed special love and gave me attention. This all increased when my Sheikh, Hadhrat Haafidh Abdur Rasheed Saheb Raaipoori passed away (on the 7th of Ramadaan 1416). I took Bay'at (pledged my allegiance) to Hadhrat on Friday morning before Jumu'ah Salaah, and entered into the 4 Silsilahs

(paths), I also took Bay'at in the Silsilah of Hadhrat Sayyid Ahmad Shaheed. It was as if these 11 letters, Raaibareli and the 2 years of Nadwa, in which Hadhrat expressed his special love and care. So much so, that I even had permission to sit with Hadhrat when he was alone, or when he had special work which I would write. All other students would leave at that time, but he would say that there is no problem if you remain here by me. When I started authoring books, then Hadhrat even wrote detailed introductions to my 8 books, 3 of which were in Arabic and 5 in Urdu. I am presenting these introductions for the readers to benefit, firstly Urdu and then Arabic.



Chapter Four:

Moulanas introductions to the authors books

Introduction

With the help and divine assistance of Allaah, during my student days I had already wrote and authored approximately 10 to 15 books, 5 or 6 were printed already at that time. I had the special attention of Hadhrat, so my enthusiasm to author more books only increased, with the help of Allaah and the spiritual benefits from Hadhrat. Therefore, whichever books I authored, I would present them to Hadhrat, and he would write an introduction to these books. In this manner, Hadhrat wrote introductions to 8 books of mine. 3 in Arabic and 5 in Urdu. I present to you the introductions hereunder:

Introduction to Mukhtasar Tajweedul Qur'aan

Bismillahir Rahmaanir Raheem

All praise be to Allaah, peace and salutations be on his chosen servants.

The Qurra have prepared a few rules so that one recites the Qur'aan, which is the speech of Allaah, correctly and acquires the intended rewards. In the light of these rules, and when following them, the Qur'aan will be read and taught correctly. I am writing about this branch of knowledge, so that most Huffaadh and people of Arabic resemble the

Arabs, and read as they ought to. Hopefully this book will be a means to keep alive the learning, teaching, keeping in mind the rules, and reciting Qur'aan correctly. And hopefully, by the grace and mercy of Allaah, importance will be given to this subject in the Madrassas and centres of Hifdh.

This brief book, called 'Mukhtasar Tajweedul Qur'aan', was also written to achieve this. Many Qurra and people who possess deep knowledge in this field have recommended this book. I also want to express my appreciation in these few words, understanding it to be my good fortune by writing an introduction. May Allaah accept this and make it beneficial. Was Salaam

Abul Hasan Ali Nadwi

Principal of Nadwatul Ulamaa', Lucknow

28 Rajab 1415

Introduction to Practical Tajweed For Children

Bismillahir Rahmaanir Raheem

All praise be to Allaah, peace and salutations be on the best of mankind and seal of messengers, Muhammad (peace be upon him), his family and companions.

From the verse of the Qur'aan 'And recite the Qur'aan clearly' (in such a manner that each letter is separated from the next letter), we come to know that the words of the Qur'aan should be read clearly from the correct place of origin, and should be read in the manner it was revealed. One

should give importance to this aspect, and read in a cool and calm manner which will affect the heart.

This is a reality. The demands of respecting the Qur'aan, and outcome of divine ability from Allaah are understood. This is the final, encompassing, and accepted scripture from Allaah, which was revealed to the final Nabi. We do not find any liking or example of this divine book with regards to the attention, importance, respect, and appreciation with which it has come with. Looking into history, we do not find the liking of this book to any other nation or book which has already come down. The nation it has been revealed to understand and regard it to be the most honourable, respected, and reliable book that was ever revealed.

The proof of this is just the mere existence of Tajweed, and the importance that is shown to it by Ulamaa', Huffadh and Qurra. And many scholars have researched deeply, and written books upon books with regards to Tajweed. In reality, this is the summary and commentary of the verse 'Indeed we have revealed this message, and we will surely protect it'.

There are libraries filled with book regarding Tajweed, in every Islaamic language, especially in Urdu and Arabic. But in this era where time, effort and enthusiasm is required, there was a need for such a book to be prepared and presented to learners, or seekers of knowledge, and more so those seekers of knowledge who are still very young and require something in simple and easy words, so that understanding and learning becomes easy.

I am pleased to see that Moulana Muhammad Mas'ood Azezi Nadwi has written this book titled 'Practical Tajweed For Children', who is under my supervision at the moment. This book caters for all types of children and includes exercises, which makes this subject as easy as possible and enjoyable. May Allaah accept this effort and make it beneficial.

Abul Hasan Ali Nadwi

Principal of Nadwatul Ulamaa', Lucknow

22 Rabee'uth Thaani 1416

Introduction to Biography of Abdur Rasheed

Bismillahir Rahmaanir Raheem

All praise be to Allaah, peace and salutations be on his chosen servants.

The pile of books which have been hand written and printed, those supervising libraries and printing presses, those researching revolutions coupled with their acceptance and their fame, all these personalities like celebrities, leaders of different types of revolutions, political leaders, know that it takes a lifetime to write a biography and sayings. Outstanding scholars, Ulamaa' who author many books, and accepted Mashaaikh who sometimes have thousands of disciples, all bear witness to this fact.

This reality is not hidden from those who write biographies and sayings, that these type of people were seen in the past

should give importance to this aspect, and read in a cool and calm manner which will affect the heart.

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This reality is not hidden from those who write biographies and sayings, that these type of people were seen in the past

and are found today also. They are hidden gems. They have achieved a lot with regards to writing and informing about the how the English wanted to take over.

Hadhrat Haafidh Abdur Rasheed Saheb Raaipoori was amongst these personalities. He called towards Allaah, guided people to Allaah, fought renegades against Islaam, and had the position of a pillar of divine light in the darkness. Through his sincerity and worry, rather by his sacrifice and efforts, many of those who were given the gift of Imaan had lost it, and turned Murtaad, returned to Islaam and embraced the beautiful faith again. Many Masjids which were dilapidated, were rebuilt and filled with Musallis, due to him efforts. The new generations were saved from turning away from Islaam, and arrangements were made to give them Islaamic education. Hence, many Madrassas and Maktabas were established.

Many people know that after the country was divided (even according to many non-Muslims this was not only a political scheme, rather it was the beginning of a new revolution of the previous original Bhramins and Hindus, and a way to bring Hinduism alive in totality). They already drew a full map of eastern Panjab, hoping to take it over. Their special target at that time was Haryanah, Panjab and Hamachal Pardesh. And here also, the non-existence of Madressas and Markaz's, and the Muslims being amongst the minority, gave them more opportunity to take over and make the Muslims who reside there more restricted. So much so that no Masjids would remain, and there was no way for the

future generation to gain Islaamic knowledge. Therefore, this plan was put into action with lots of vigour and strength. Thousands, if not more Muslims were their target. There future generations of Muslims to come would be lost, they would not have a clue of what Islaamic education is, and even small Masjids were an effort to keep. The effects could clearly be seen.

To defend Islaam, to destroy the movements against Islaam, and to remove any trace of those trying to destroy Islaam, Allaah created such a Markaz and such individuals, who had amazing and outstanding qualities, such as sincerity, high level of spirituality, stayed far from the luxuries of this world, gave preference to others over themselves, and had complete reliance on Allaah.

This was the Khanqaah and Markaz of Raaipoor, situated in western U.P., in the Sahaaranpoor province. The rector of this entire institute was none other than Hadhrat Moulana Shaah Abdul Qadir Saheb (Khaleefah of Hadhrat Shaah Abdur Raheem Saheb Raaipoori). This had a deep effect on the heart of Hadhrat. He gave Da'wat, made his morning Dhikr, and continuously made Du'aa and advised all his associates to do the same. He went to other areas with the same message, and propagated it in his own community also.

Allaah selected and chose Haafidh Abdur Rasheed for this work in Raaipoor. Together with his Dhikr and other duties, spiritual progress and climbing the staircase of proximity to Allaah was what he did, but he made the duty of his life-calling people to Allaah. Through the means of

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This was the Khanqaah and Markaz of Raaipoor, situated in western U.P., in the Sahaaranpoor province. The rector of this entire institute was none other than Hadhrat Moulana Shaah Abdul Qadir Saheb (Khaleefah of Hadhrat Shaah Abdur Raheem Saheb Raaipoori). This had a deep effect on the heart of Hadhrat. He gave Da'wat, made his morning Dhikr, and continuously made Du'aa and advised all his associates to do the same. He went to other areas with the same message, and propagated it in his own community also.

Allaah selected and chose Haafidh Abdur Rasheed for this work in Raaipoor. Together with his Dhikr and other duties, spiritual progress and climbing the staircase of proximity to Allaah was what he did, but he made the duty of his life-calling people to Allaah. Through the means of

taking other closer to Allaah and understanding it as the necessity of the time, he went time and again to Haryanah, Panjaab and Hamachal, and also to the mountains. Sometimes he would be there for over 3 months. Those lands where Muslims were no longer residing in, the atmosphere, and air was deprived of Adhaan. In that area, many Muslims were martyred, whilst hundreds of thousands of Muslims lost their property and were now homeless. Many Ulamaa' were slain, women were robbed of their honour and chastity, and only a few Muslims actually remained in that area. Their environment and their social conduct was like ignorant people, and customs of the polytheists crept into them. Many of them were such that they would place their shoes on their heads. Haafidh Abdur Rasheed worked hard, especially in Panjaab and northern Haryanah. He made people renew their Imaan. From Jamna to Chandi Garh, those villagers who resided on the mountains, which includes more than half of Hamachal, he worked hard on the people and established a Markaz there. This also included U.P. and small towns like Shaamli, Keeranah, Karhgaan, Teetru, Ambehtah, Baroot, Phulat and Khatoli. In every place, Deen was slowly coming alive again, and Masjids and Madressas were being established.

The details regarding Moulanas efforts, and the effects that it left could be found in this book.

Besides Moulanas travels for Da'wah, Other travels for Jihaad etc. are also included. A few unnatural and

extraordinary acts, awareness of the present day conditions and guidelines for the associates of Haafidh Saheb have also been included. The lineage of Haafidh Saheb and his spiritual chain, incidents concerning his acceptance and his effect on people are also contained in this book.

Together with all details, it was necessary for someone to write, in simple, but eloquent Urdu, regarding what a caller to Allaah, propagator of Deen and Mujaahid Haafidh Saheb actually was. Which will be a means of inspiration for graduates of Madressa, and all other Muslims.

All thanks and gratitude is to Allaah who has accepted this book from an individual who resides in his area, and who is connected to the Qaadriyyah chain, Moulana Muhammad Mas'ood Azezi Nadwi. As the rights of Shuf'ah are for those residing close by, so are the rights of writing historical matters. May Allaah accept this effort, and through it, affect the hearts of the readers through Da'wah, reminding others of Allaah, and create the ability to defeat all trials and tribulations of this time and age.

This is not difficult for Allaah.

11 Jumaadal Ula 1417

25 September 1996

Abul Hasan Ali Nadwi

Daairah Shaah Ilmullaah, Raaibareli

Introduction to Seerat of Moulana Muhammad Yahya Khandehlwai

Bismillahir Rahmaanir Raheem

All praise be to Allaah, peace and salutations be on his chosen servants.

To create the thirst for acquiring Deeni knowledge, it is essential to have the ability to research and read different books. Then, more important than that is to possess the love for protecting Deen, and serving Deen. One should also have the firm determination of striving out in the path of Allaah. One should do so much research, coming close to the level of Ijtihaad. However, if it does not reach so far, then at least the desire should be present in the heart. One should have the desire and read the lives of the accepted slaves of Allaah, the fighters and defenders of the Deen, the Mujtahideen, expert teachers, reformers, authors and masters in research, people who give preference to others over themselves, ascetics. One should read the lives, biographies, and sayings of the accepted and chosen servants of Allaah. Whichever books are easily available should be used. (I am writing this out of experience, and because I studied and wrote about Islaamic History and reformation). **There is nothing more effective (after Qur'aan and Hadeeth) than biographies of great personalities.** And Allaah knows the hidden matters.

Keeping this in front of us, in Islaamic history, the amount of biographies written about experts, reformers, callers to

Deen, authors and expert researchers, Ulamaa' and others, are far more than can ever be imagined when comparing it to other religions. If we look at the Arab world, from the 8th century in which 'Ad Durrul Kaaminah Fi A'yaanil Miatitha Mina' was written, till the 12th century in which 'Salakud Durr Fi A'yaanith Thaani Ashar' was written, such extensive writings in such a small period of time are very far from reality when it comes to other religions. With regards to India, I can present the book of my late father, Sayyid Abdul Hayy Saheb, called 'Nuzhatul Khawaatir Wa Bahjatul Masaami' Wan Nawaadhir'. This book contains an introduction and life story to more than 4000 great authors, teachers, callers to Allaah, reformers, and Muslim rulers. This book of history is one of its kind, and spurs you on the more you read.

There was a need for someone to write about the great personalities, reformers, callers to Deen, authors, expert researchers, historians, commentators of Qur'aan and Sunnah of the 14th century, so that people could recognise their value, pray for their forgiveness and status to be elevated. And so that the enthusiasm is created in the hearts of those studying in Madressas to follow in their footsteps; and emulate them in their astounding achievements.

All praise is due to Allaah, that in this time and era, people are preparing the biographies and sayings of the pious, experts, Ulamaa', authors, and teachers at Madressas. To present a detailed index about these books is surely a

difficult task. If we only take a look at the Sahaaranpoor province alone, we have great personalities such as Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thanwi, Sheikhul Islaam Hadhrat Moulana Husain Ahmad Saheb Madani, Hadhrat Moulana Qasim Saheb Nanotwi, Hadhrat Moulana Rasheed Ahmad Saheb Gangohi, Hadhrat Moulana Muhammad Ilyas Saheb Khandehlwī, Hadhrat Moulana Abdul Qadir Saheb Raaipoori, Hadhrat Sheikhul Hadeeth Moulana Muhammad Zakariyya Saheb Khandehlwī, and Hadhrat Moulana Muhammad Yusuf Saheb Khandehlwī. Their biographies and sayings have already been written and distributed. There was a need for the biography of the elder brother of Moulana Muhammad Ilyas Saheb, who was also the father of Sheikhul Hadeeth known as Moulana Muhammad Yahya Saheb Khandehlwī to be written. He was a great scholar, a commentator on Hadeeth, a teacher of Hadeeth, and also a spiritual mentor. He possessed great depth in the knowledge of Hadeeth. He knew how to join between Fiqh and Hadeeth when contradictions appeared. He authored a few books in this field, known as 'Laamiud Daraari Ala Jami'l Bukhari' and 'Al Kawkabud Durry Ala Jami'it Tirmithi'. His words, sayings, and incidents had a special effect which touched the heart. He also has the pride of possessing such a son who is the 'Imaam of the era'.

We express our gratitude to Moulana Muhammad Mas'ood Azeezi for taking time to write his biography, and preparing a great book, known as 'Seerat Hadhrat Moulana Muhammad Yahya Khandehlwī'. Included in the book is the lineage of Moulana, the pious personalities of his family, his

teachers, the institutes he studied in, his lectures, and where he imparted the knowledge, his research and other achievements, and even his successors.

I have hope that full benefit will be acquired from this book in the different centres of Deen. May Allaah grant the author the best of rewards and acceptance. May Allaah bestow the readers with full benefit, and high stages.

This is not difficult for Allaah.

3 Jumadath Thaanīyah 1419

26 December 1998

Abul Hasan Ali Nadwi

Guest Room, Nadwatul Ulamaa'

Introduction to Life of Moulana Sayyid Muhammad Mia Deobandi

Bismillahir Rahmaanir Raheem

All praise be to Allaah, peace and salutations be on his chosen servants.

Before me lies the book about Hadhrat Moulana Sayyid Muhammad Mia Saheb Deobandi, who was the previous principal of Jamiatul Ulamaa' India and the Sheikhul Hadeeth of Madrassa Ameenīyyah in Delhi. This book was prepared and authored by Moulana Muhammad Mas'ood Azeezi Nadwi Saheb.

To an extent, I am also his contemporary, but recognise his great status and possess deep love for him. When I was

residing in Delhi, I was his guest and had the great fortune of staying at his house. Then came the era of freedom after the British departed, in which Moulana took active part in protecting Deen. Together with assisting the Deen, facing reality, and showing great insight with regards to our youth were in front of him. He also had the idea that the leaders of Deen, Mujahideen and those who protected Deen when fighting for freedom, should have expertise in writing and authoring, and preparing historical facts. Sadly, there are very few who have this passion, especially amongst those who were present in that era and had the correct beliefs in Deen, followed the pious predecessors, and possessed deep knowledge together with propagating it and teaching it.

Our gratitude goes to a student who studied under us, Moulana Muhammad Mas'ood Azezi Nadwi, who wrote a detailed, lengthy biography regarding one of the Mujahideen of that era, Hadhrat Moulana Sayyid Muhammad Mia Saheb. Mentioned therein are many historical events and facts, together with the excellence and virtues which Moulana possessed, his services, his deep knowledge, his manner and efforts in spreading Deen. He gazed at the situation of that era with a historical eye, he looked at the pros and cons of the effects of the British government, and separated their benefits from their harms. He also gazed at the efforts made by the true Ulamaa', the successors of the Ambiyaa-Messengers, and the conditions and situations they had to go through. Then the picture of how great Islaamic history was appeared in front of him, and now his only worry and

concern was how to continue this great Islaamic legacy. The reality dawned upon him that Islaamic history and the history of the Muslims had no discrepancies in it. Rather it was a creed which possessed correct beliefs, virtuous actions, propagation, and striving for this Deen to remain alive. This biography is only one link in the entire chain of history. We show our gratitude to the author, Muhammad Mas'ood Azezi, for making the effort to compile this book. May Allaah bless him in his knowledge and life, and make this book an eye opener for the youth of this time and age.

This is not difficult for Allaah.

Was Salaam

27 Jumadath Thaniyah 1420

18 October 1999

Abul Hasan Ali Nadwi

Principal of Nadwatul Ulamaa' Lucknow

Chapter Five:

Advices of Hadhrat Moulana

Introduction

Advising and guiding others is such a virtuous action, which all the messengers practised on, advising their close relatives and the general masses. It has much more effect because of the time that it is generally given, just before a person departs from this temporary world, or during the last visit to the dying person. Both, the dying person and the one he is advising, listen attentively to what it said to each other, as if they will never meet again. Maybe they will never meet again, or just by chance, some will meet him and others will not. The person advises others, using full emphasis and clearly saying what has to be said. These words and advices may be regarding this temporary world, or even regarding the long journey we all have to travel after departing from this world.

Ya'qoob asks his children a question

Ya'qoob gathered his sons, daughters, and all their children, giving them parting, pertinent advice to remain firm on the faith (Islaam), and constantly be in the servitude of one Allaah alone, to who belongs all power and grandeur. Qur'aan makes mention of it: "When death presented itself before Ya'qoob, when he asked his sons: What will you worship after my death? They replied: We will worship your Ilaah and the Ilaah of your forefathers

Ibraheem, Isma'eel, and Is'haaq, Him who is only one Ilaah. We surrender to him only."

Creating and sustaining is His work

Mufakkir-e- Islaam, Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi advised all Muslims, and specially the Muslims of India regarding this important incident mentioned in the Qur'aan which contains abundance of wisdom, because he held the position of being their guide and leader, that they should only worship one Allaah. Time and again he rendered this advice. Besides this, he would often tell his special associates, students, and those who had love and connection with him, that 'creating is his work and sustaining is also his work'. This is the task of the Rabb of all the worlds, king of all kings, who brought every single thing into existence.

Advices to all the citizens of the country

For the propagation and spreading of Islaam, Hadhrat Moulana displayed the correct Islaamic lifestyle, and together with it, encouraged others to do the same. Here are some advices for one and all, especially for the Muslims residing in India, and all other Muslims in the world. He greatly stressed upon these advices when rendering them to the inhabitants of India. We now relate them to you in order, quoting from 'Tehreek Payaam Insaaniyyat' and 'Daftar Kal Hind Tehreek Payaam Insaaniyyat'. He said that I take an oath by that being who is my creator and sustainer:

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1. If I am a student, then my object will be to build and serve a society, and to build a city which possesses the ability and capability to lead this country in the future. Rather than ruling with an iron fist, I will spend my youth, my knowledge, and my abilities in empowering the general people.
2. If I am an employee, then my object will be to make a conceited effort and be a trustworthy person in the eyes of the general people. I will refrain from bribes, favouring my family, laziness, and treachery.
3. If I am a trader, then I will abstain from stockpiling, backdoor business, undue benefits, and from taking advantage of the general people.
4. If I am a teacher or a poet, then I will incline to spreading such thoughts and purposes, and spend all time and abilities, which will encourage humans to befriend others. And all efforts will be made to expel incorrect notions, bad thoughts, enmity, and hatred.
5. If I am given any position of power, then I will remain within my limits, while applying justice and using all efforts to fulfil the rights and dues of others.
6. Whichever society and whichever group I am associated with, I will regard it as my own, and display love and brotherhood to every person therein.
7. To save this country from reaching the lowest point of values and morals, I will set out such a program

and strictly adhere to it, and make all efforts in attaining my object.

Guidelines and advice to those who put their trust in Moulana and seek guidance

Hadhrat Moulana Sayyid Abul Hasan Ali Hasani Nadwi had an amazing personality. In many different fields of Deen, Allaah took great amount of work from him. He was an Imaam of Tasawwuf and Sulook of his time. His writings affected the hearts of many Arabs and non-Arabs. His book 'Rabbaniyyah La Rahbaniyyah' (which is translated in Urdu known as 'Tazkiyah Wa Ihsaan' or 'Tasawwuf Wa Sulook') reminded many Ulamaa' and intellectuals about this important aspect of life, and many also accepted that to make our lives worth living, we have to inculcate this aspect into our lives. Hadhrat gave special advises to those who put their trust in him and sought guidance from him. Amongst them is a lecture, which he delivered to many people in Masjid Shaah Ilmullaah, on the request of one of his colleagues, Brother Abdul Waahid Al Jazaairi. This took place on Eidul Adha', 1413. Each advice is a pathway to performing actions. Hadhrat said:

The road to becoming a friend of Allaah

Being a special friend of Allaah is indeed a great gift. I will mention 2 or 3 important aspects, which one can practise upon. Correction of one's intention is a very important aspect which many people are negligent of. They do many good actions, but fail to do these actions for Allaah's pleasure and with this in mind that Allaah is watching them

carry out this action. The mind was not made aware why this action is being carried out. Am I doing this action because it is just a habit, or because it is an act of worship? In the terms of Hadeeth, this is called Imaan and Ihtisaab. Due to this negligence, we are deprived of great rewards and spiritual progress. Any action we do, do it only for the pleasure of Allaah. And keep the great rewards in mind when doing the action. This is the road to become the friend of Allaah. Smiling with our Muslim brethren, meeting them happily, showing love and affection, assisting someone, removing harmful objects from the pathway or road, giving someone directions, visiting the sick, all these actions carry great reward. We should have complete convictions on the promises of Allaah and hope in his reward. If we do this, our entire lives will be spent in the remembrance of Allaah. Our entire lives, instead of merely doing habitual actions, will be spent in the worship of Allaah.

Studying the life of Rasulullaah

The second aspect we ought to pay more attention to is to find out exactly how Rasulullaah carried out every action. We should also make an effort to do it in the Sunnah manner. For this, one should study a book on the life of Rasulullaah. The best book on this subject is 'Zaadul Ma'aad Fi Hadyi Khairil 'Ibaad' written by Allamah Ibnul Qayyim.

Punctuality of Tahajjud

The third aspect is that we should try to wake up some time before Fajr Salaah. This is a time in which Allaah's special mercies descend. Perform short Rakaats of Salaah, 2 Rakaats

at a time. If Allaah gives us the ability, perform 8 Rakaats which is a great Sunnah, otherwise 4 Rakaats will suffice. Thereafter, make some Dhikr (remembrance of Allaah) and Istighfaar (repentance). This is such an act of worship which all the pious agree on and strongly encourage. Then make Du'aa for yourself, and for all the Muslims, for the strength of Islaam, for death on Imaan, and whatever else comes to mind at that time. Thereafter, make on Tasbeeh of Durood Shareef, one Tasbeeh of the 3rd Kalimah, and one Tasbeeh of Istighfaar. The more, the better.

Studying the lives of the pious

These are 3 aspects which I have mentioned. There are many more also. Another aspect is to read and study the lives of our pious predecessors. It has great effects. Study the lives of the honourable Sahaabah, the great Tabi'een, and other great saints, such as Hadhrat Sheikh Abdul Qadir Jeelani, Imaam Ghazaali, Khaajah Mu'eenud Deen Chishty, Khaajah Nizaamud Deen Awliyaa', Hadhrat Mujaddid Alf Thaani, Hadhrat Shaah Waliyullaah Muhaddith Dehlwi, Hadhrat Sayyid Ahmad Shaheed, Hadhrat Shaah Isma'eel Shaheed, Hadhrat Moulana Shaah Fadlur Rahmaan Ganj Muraadabadi, and many others.

Honouring elements of Deen

Honouring the elements of Deen is also a great aspect of Deen, and is absolutely necessary. Nowadays much laxity is shown in honouring the Masjid, the Qur'aan, the Ulamaa', the Muslims, the Ahadeeth, and honouring Islaam. People

carry out this action. The mind was not made aware why this action is being carried out. Am I doing this action because it just a habit, or because it is an act of worship? In the terms of Hadeeth, this is called Imaan and Ihtisaab. Due to this negligence, we are deprived of great rewards and spiritual progress. Any action we do, do it only for the pleasure of Allaah. And keep the great rewards in mind when doing the action. This is the road to become the friend of Allaah. Smiling with our Muslim brethren, meeting them happily, showing love and affection, assisting someone, removing harmful objects from the pathway or road, giving someone directions, visiting the sick, all these actions carry great reward. We should have complete convictions on the promises of Allaah and hope in his reward. If we do this, our entire lives will be spent in the remembrance of Allaah. Our entire lives, instead of merely doing habitual actions, will be spent in the worship of Allaah.

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are going down in these aspects, but increasing in Ibaadah (worship) and in calling and inviting towards Allaah. We should bear this in mind also. Through honouring the elements of Deen, the special mercies of Allaah descend. Allaah says: "Whoever honours the landmarks of the Deen of Allaah, then this respect is because of the Taqwah of hearts." (Surah Hajj)

Try to do all things following the Sunnah

Another aspect is that whichever actions are carried out, should be according to the Sunnah, what our Ulamaa' have informed us about. Effort should be made to fulfil every action according to the Sunnah. This will enable one to become the special friend of Allaah. Some of the close associates of Moulana requested him to give them some guidelines and advice. Hadhrat Moulana told them to read a certain lecture of his and gave them permission to narrate it. This has been narrated word for word from the 4 Silsilah's.

Guidelines to males and females who wish to join the Silsilah (spiritual chain)

Joining the Silsilah and pledging allegiance is not a customary thing, nor is it done out of high spirit and enthusiasm. Neither is it something you just accept and do nothing about, nor is it for name and fame. It is a special pledge which brings a whole new life with it. There will now be changes in life, more restrictions, and more responsibilities.

1. Important points to note are: Taking Bay'at (pledging allegiance) and joining the Silsilah makes one renew his faith, fulfil all Islaamic obligations from Allaah and Rasulullaah, gives one the opportunity to restart the spirituality in his life, and live one's life according to the way it supposed to be lived.
2. First, a person should correct his believes and strengthen them. A person should confess that none other than Allaah has control of life and death, sickness and health, giving children and sustenance. Good and evil is only from Allaah, and no one is deserving to be worshiped besides Allaah. Prostration should only be made for Allaah. One should not become the slave and servant of anyone besides Allaah, nor should one's needs be sought from anyone besides Allaah.
3. Rasulullaah is the final messenger, means of guidance, one who will intercede, and should be loved and followed by every single Muslim. Effort should be made in practising on every single Sunnah of Rasulullaah, and following his lifestyle in matters of Deen and Dunya (this world). Importance should be given to studying the life of Rasulullaah, and one should have the desire of studying more and more of the life of Rasulullaah, and reading his words which are the Ahadeeth.
4. **One should study the book 'Dastoor-e-Hayaat' to mould in one's life Islaamic values and the real**

objectives of life. One should also study the advices any sayings of Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi Saheb.

5. The most important aspect is that a person should read all his Salaah on time, including all the Sunnah Salaahs. One should not be negligent or lazy in fulfilling this important act. As far as possible, Salaah should be performed in the Masjid with Jamaat. Women should also perform their Salaah on time, which is normally neglected due to occupation and responsibilities.
6. One should practise making all intentions only for the pleasure of Allaah, in worldly aspects and aspects pertaining to the hereafter. Intentions should be corrected in one's character, dealings, and daily practises, so that one receives the promised rewards for acts of worship. As far as possible, one should try to do it according to Shari'ah and Sunnah. Weaknesses in one's character, enmity and hatred, overwhelming anger, vulgar language, love for this world and its wealth and property should be totally avoided and corrected.
7. One should make a habit of reading a portion of Qur'aan daily, according to one's ability.
8. Before Fajr Salaah, or after Maghrib or Esha Salaah (whatever time best suites one), one Tasbeeh of Durood Shareef, 3rd Kalimah, and Istighfaar should be done with punctuality. And if Allaah gives one the

ability, then a few Rakaats of Tahajjud Salaah should be performed in the last portion of the night. One should also make Du'aa for the Ulamaa' and pious people of one's Silsilah and those who have a contact with them.

Advice to those seeking knowledge of Nubuwwat

Hadhrat Moulana Abul Hasan Ali Hasani Nadwi was that great personality of his time and era, who addressed many different types and ranks of people. Different groups, nations, and ranks of people took his advice. Amongst these is also that advice which he gave to the students who studied the knowledge of Nubuwwat. We have chosen and included it below:

Develop sincerity and expertise

Once, Moulana addressed the students of Darul Uloom Jalpapor (Nepal) saying: I say to my students that they should make an effort to develop sincerity and expertise. Do all actions with sincerity only for the pleasure of Allaah, even in eating and earning. Do not make an intention to get a huge salary! Rather have sincerity, and do everything for the pleasure of Allaah. **The object of our lives should be the happiness of Allaah. The knowledge of Qur'aan, Hadeeth, and Fiqh are to recognise Allaah and Rasulullaah.** Make an effort to understand their words, explain to others also, and practise accordingly.

Create and develop expertise, because without expertise, things have no value and do not stand out. **The words of Ali**

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5. The most important aspect is that a person should read all his Salaah on time, including all the Sunnah Salaahs. One should not be negligent or lazy in fulfilling this important act. As far as possible, Salaah should be performed in the Masjid with Jamaat. Women should also perform their Salaah on time, which is normally neglected due to occupation and responsibilities.
6. One should practise making all intentions only for the pleasure of Allaah, in worldly aspects and aspects pertaining to the hereafter. Intentions should be corrected in one's character, dealings, and daily practises, so that one receives the promised rewards for acts of worship. As far as possible, one should try to do it according to Shari'ah and Sunnah. Weaknesses in one's character, enmity and hatred, overwhelming anger, vulgar language, love for this world and its wealth and property should be totally avoided and corrected.
7. One should make a habit of reading a portion of Qur'aan daily, according to one's ability.
8. Before Fajr Salaah, or after Maghrib or Esha Salaah (whatever time best suites one), one Tasbeeh of Durood Shareef, 3rd Kalimah, and Istighfaar should be done with punctuality. And if Allaah gives one the

ability, then a few Rakaats of Tahajjud Salaah should be performed in the last portion of the night. One should also make Du'aa for the Ulamaa' and pious people of one's Silsilah and those who have a contact with them.

Advice to those seeking knowledge of Nubuwwat

Hadhrat Moulana Abul Hasan Ali Hasani Nadwi was that great personality of his time and era, who addressed many different types and ranks of people. Different groups, nations, and ranks of people took his advice. Amongst these is also that advice which he gave to the students who studied the knowledge of Nubuwwat. We have chosen and included it below:

Develop sincerity and expertise

Once, Moulana addressed the students of Darul Uloom Jalpapor (Nepal) saying: I say to my students that they should make an effort to develop sincerity and expertise. Do all actions with sincerity only for the pleasure of Allaah, even in eating and earning. Do not make an intention to get a huge salary! Rather have sincerity, and do everything for the pleasure of Allaah. **The object of our lives should be the happiness of Allaah. The knowledge of Qur'aan, Hadeeth, and Fiqh are to recognise Allaah and Rasulullaah.** Make an effort to understand their words, explain to others also, and practise accordingly.

Create and develop expertise, because without expertise, things have no value and do not stand out. **The words of Ali**

are: **"The value of each person is dependent on what he can do better than others."** Expertise is to do something in a certain field better than others, so that one may be noticed. A person should possess expertise in at least one field.

Before the death of Moulana, he said to me (the author): "Create depth and expertise in your research!" He even advised a scholar and inviter to Allaah that study a bit regarding Taswwuf.

The need of performing manly actions in this era

The largest Madressa of the Muslims residing in India is Darul Uloom Deoband, where Hadhrat Moulana spent some time benefitting from the spirituality of the tutors and teachers there. Once he clearly told the students there: "You will leave here as a teacher and a scholar. Congratulations, you have the knowledge! Congratulations, you are an orator and an advisor! Congratulations, you are an author! I am a sinner. **The demand of the times is more than this. This era needs and requires real men, who can give a new dimension and spirit in the concern of Deen, in leading this entire nation, and in strengthening spiritual and moral conduct of Deen!** If this is not going to happen, then the Muslims of India and India itself is in a great danger. Today the earth is shaking and moving away from under our feet, just as the Qur'aan in its most beautiful manner has said it: "Do they not see that we have been reducing the land from its borders?" (Surah Ra'd: 41) "Until the earth narrowed for them despite its vastness, and their own souls narrowed for themselves." (Surah Tawbah: 118)

Before the time swallows you up, and before the merciless and sad realities open your eyes for you, open your eyes yourself and make an effort to gain some divine light! Take a look and observe the conditions in the world around you today. Look and see exactly where the changing of the times has placed you.

If you have the firm intention to build your mind and create expertise in this manner, and your teachers guide you along the way, then when you leave this small world (the Madressa) and go into the real vast world (where you have to live), you will deal with realities easily and you would not be stuck in the claws of this harsh reality.

The message from here is oneness of Allaah and following Sunnah

Madressa Diyaaul Uloom in Raaibareli is the institution of learning next to the residence of Hadhrat Moulana, and is his own establishment. On the 11th of December 1997, he delivered an extremely effective lecture, reminding the students of their object and purpose. **He said that each institution and place has its own specialities and its own message. The message of this institution is 'the oneness of Allaah and following the Sunnah, hatred for innovations, desire and enthusiasm for Jihaad.'** Each institution has its outstanding personalities. Recognising and knowing them is necessary. Shaah 'Ilmullaah advised the few students of Madressa Diyaaul Uloom regarding their original task. He said that all of you should specially thank Allaah for

choosing you to study in this institution. The movement of Jihaad of Hadhrat Sayyid Ahmad Shaheed began from here. Hadhrat Shaah 'Ilmullaah came to live here, and this gradually became a village. Hadhrat Moulana Ilyaas Saheb came here and testified to the high status of this place. One night, Sultaan Awrangzeb Aalamgeer saw in a dream that Rasulullaah had passed away. He found out regarding this and came to know that Shaah 'Ilmullaah had left this world. Among his children was Shaah Abu Sa'eed Saheb who was close to the family of Tipu Sultaan. He also said that the speciality and message of this Madressa is the oneness of Allaah, following the Sunnah, and raising and keeping the Haq (truth) high and alive. Take this message and then depart from here.

Having the intention to acquire knowledge of those things which draw the happiness of Allaah

Once Hadhrat Moulana went to Madrassa Falaahul Muslimeen in Ameen Nagar (Teendwa). Moulana was the rector and was also in charge of this Madrassa. I accompanied Moulana on this tour. It was Asr time. Without making any announcement, Moulana went onto the Mimbar immediately after Salaah and gave a few advises. He said that you have come to acquire knowledge here. Your intention should be that I am studying and acquiring knowledge to find out which matters draw the happiness of Allaah and which matters bring his anger. Does my Allaah like this or doesn't he? After acquiring this knowledge, we should pass it on to others, so that they come to know which

actions draw the happiness of Allaah and which matters bring his anger. Consequently, they will also do such actions which please Allaah. He then told them that they should remember those who arranged everything for them at the Madrassa in their Du'aas, and send the reward of their actions to those people. Here Moulana was referring to those who looked after and maintained the Madrassa and had already left this temporary world.

Enormous impact the passion of being grateful has on spiritual progress

Moulana would constantly give his students, Mureeds and those who had a relationship with him, this special piece of advice saying to them that being grateful and thankful has an enormous impact on one's spiritual progress. He would tell the graduates that they should keep in touch with, and love their teachers and the Madrassa.

Another advice he gave those who graduated from the Madrassa was: Do not sell yourself in an auction.

4 advices for students concerning the present conditions

Hadhrat Moulana, addressing the students in a farewell Jalsa said: Through my beliefs, experience and research, and because of the right that you all have upon me, I will give you 4 advices with regards to the present day conditions, and 4 advices regarding yourself. The first 4 things, and these are 4 fronts which the army, graduates of any class, learned

scholars, and sincere general people need, and all should have high spirits and firm intentions when faced with situations. There is nothing better than these people showing their abilities, strength, and power in war front.

1. The greatest front is that the Muslim youth of future generations remain, and not only from the angle of their thinking and their concerns, but they should be saved from being brainwashed. Make an intention from now that we will give our lives to save this from happening. This is the very first front.
2. The second front is to keep the real soul of Islaam alive, especially when it comes to national discrimination. We could be acting upon the commands of the Qur'aan regarding marriage, divorce, inheritance, and relations. My words might sound a bit harsh, but Allaah forbid, if such a time comes upon the Muslims that they can read Kalimah, Salaah and Qur'aan, but there is discrimination, then the Ulamaa' of that time might even consider giving Fatwa of migration from that place. The national discrimination of the Muslims is falling apart day by day. Therefore, lots of attentions is required here also.
3. The third front is the message of humanity, so that we can openly practise Deen in this country, the concern of Deen remains, our institutions, and centres are protected. Together with the effort of Da'wah, teaching and authoring, effort should be made to keep the environment pure and clean. There

should not be any uproars or commotions, otherwise all the efforts will be wiped out. Only a few people really understand its need and importance.

4. The fourth and last front is to make an effort so that the knowledge of Deen remains, and fits in perfectly according to the times. It should not be that it is made to follow the times, rather it should be such that while fulfilling the needs of the time, and fulfilling it in the correct manner with etiquette, the knowledge of Deen also remains alive. At the same time one's works should also get done. Instead of just fitting it in with the times, one should rather lead this duty correctly. The Madrassas stand as the back bone to this entire effort, therefore one should make further progress in them, establish new Madrassas, create a new life and more fervour in acquiring Deeni knowledge, increase abilities in thinking, using our minds, memorising and researching.

4 Advices regarding yourself

1. Firstly correct and strengthen your relationship with Allaah. You should be concerned about increasing your Taqwa, being honest and strengthening your relationship with Allaah. This is a fundamental matter, and without it there will be neither blessings nor any progress in your work. You will only see benefits once your relationship with Allaah and Rasulullaah is good, you perform your Salaah on time, you should have enthusiasm to make Du'aa.

Being close to Allaah is something you just cannot do without. This is the most important thing. You should never forget this. **To create this realisation in you, study the Qur'aan and Sunnah, and the books of Fiqh. Then improve your Salaah accordingly. Read the lives of the pious predecessors. Stay in the company of a pious person for a while.** The books, sayings and advises of Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi have a great effect in them. All praise is due to Allaah, I have, together with my zeal for literature, language, and history, benefited tremendously from his works. I advise you to read and study them also. Love for position will leave your heart. When you have knowledge of wealth and the wrong dealings in business, then have a look at it once again, it will definitely have an effect.

2. Secondly, create the quality of giving preference to others and leading a simple life. The history of Da'wah and of reformation movements show that from the time of Rasulullaah till today, benefitting people through knowledge, correction and reformation of lives, always goes together with giving preference to others and leading a simple life. These go hand in hand. In fact, history bears witness to the fact that Allaah has placed great effects in reformation, and the basic groundwork that is extremely beneficial for the Ummah. Allaah has also placed a strong connection between giving preference to others and leading a simple life, which

has never faded away in the entire history of Islaam. Prepare yourself for this. Many examples of this are found in Islaamic History. Humanity needs another repeat of that. Do not make the object of your life acquiring the wealth and positions of this world. It should not be that with closed eyes you take work wherever you find, or where there is a demand and in such a place in which you place your hopes. Rather pay more attention to giving preference to others and leading a simple life. A new evil trend has begun, that you should only choose to work in such a place which offers the highest salary, in which there is most ease and comfort, and where it is easy to maintain and bring up your family and children. Actually this a great test. You should make Du'aa to be saved from this test.

3. Thirdly, an extremely important matter which I have experienced, is that you should always hold fast to the Maslak of the Ahlus Sunnah Wal Jamaa'ah and never leave it. Take their view even though your view seems to be much stronger and better. The special help and assistance of Allaah is always with the Ahlus Sunnah Wal Jamaa'ah, and history bears witness to this fact time and again. This is such a method Allaah has used to preserve the true Deen which is not found in any other Deen. This type of sincerity is not found in any other way of life. And this is exactly what our teacher Hadhrat

Moulana Sayyid Sulaimaan Nadwi told some of his students. Therefore, remain firm on the Maslak of Jumhoor (General consensus of the Ulamaa'), there is great benefit in it. This is the special favour of Allaah. The help, assistance, and blessings of Allaah will be with you and it will be a means of leaving this world with Imaan.

4. Fourthly and lastly, busy yourself with seeking and acquiring more knowledge. Do not ever understand yourself as one who has 'graduated' and that there is no need to acquire more knowledge. Keep on studying new and old books, wherever you are. Read and continue studying commentaries of the Qur'aan, explanations of Ahadeeth, books of history, and those books on Ilmul Kalaam and beliefs which have been written in the correct pattern and way. Also, keep in contact with the institute that you acquired your knowledge from.

There are the few realities you will soon face, and the way to study and gain experience from now. I hand over these words and this trust as it was entrusted to me, and by the grace of Allaah, I have passed this knowledge on.

Advices for students studying Hadeeth

Hadhrat Moulana Abul Hasan Ali Hasani Nadwi used to explain to those busying themselves with the acquisition of the knowledge of Deen, the importance of observing all the etiquettes to see progress in one's Ilm and to strengthen one's Imaan.

Story of a student filled with lesson

Moulana used to relate the story of a student of Hadhrat Shaah Abdul Azeez Dehlwi (1239 A.H.) which has a great lesson for all. He said: Hadhrat Shaah Abdul Azeez was busy teaching a book of Hadeeth, either Bukhaari Shareef or some other book. A strong wind was blowing which caused the pages to turn and a sound was made which caused a disturbance in the Hadeeth lesson. Moreover, with such a strong wind, the books of Hadeeth could be damaged. Hadhrat Shaah Saheb instructed the students to put something on the book so that the pages do not turn. Everyone placed appropriate items, besides one student who placed his foot on the book itself. Immediately he lost his Imaan and went mad, losing his mind.

One outstanding student of Imaam Maalik

Imaam Maalik narrated an incident in his Dars of Muatta that once an elephant passed while he was giving Dars in Madeenah Munawwarah. Immediately, everyone's attention went to the elephant because they never saw an elephant before. However, Imaam Yahya Bin Yahya Al Laythi was one student who did not go to see the elephant. He remained seated by Imaam Maalik. Due to this, Allaah gave him such acceptance in his Dars, the copies of Muatta narrated through him spread around the entire world. And the followers of the Maaliki Madh'hab are generally found around his country and area.

Setting books in order

Hadhrat Moulana used to stress the importance of placing the books of Ahadeeth above all other books beside the Qur'aan. This was the order which Hadhrat Moulana advised: Firstly Qur'aan, then Hadeeth Shareef, then Seerah, and books related to other subjects according to their proximity to Deen. Once he advised me regarding this, because I placed my brief case which contained other papers above a book on Seerah. He reprimanded me severely, and said that nothing should be above the book of Seerah.

Few important etiquettes for students

Hadhrat Moulana would take extra caution and give special importance to being in the state of Wudhu, read Durood Shareef, and maintain all the necessary etiquettes when teaching Hadeeth, or even listening to Hadeeth. He did not ever lean against something when listening or teaching Hadeeth. All praise is due to Allaah who granted me the good fortune to see the great Muhaddith of Shaam, Sheikh Abdul Fattaah Abu Ghuddah in the Masjid of Nadwatul Ulamaa', when he came to teach and complete great books like Saheeh Al Bukhaari Shareef, Sunan At Tirmidhi Shareef, and the collection of Hadeeth known as Tahdheebul Akhlaaaq- the book of Moulana Hakeem Sayyid Abdul Hay Hasani who was the father of Hadhrat Moulana himself, and the famous, accepted book, Mishkaatul Masaabeeh Shareef. I saw Hadhrat Moulana sitting with great respect, listening attentively with love, fervour, and enthusiasm, this was the way he participated.

Lastly, I included a few important words of advice and guidelines, for the benefit of everyone, which was taken from the book 'Al Madkhal Ila Dirasaatil Hadeeth An Nabawi Ash Shareef', translated in Urdu by Moulana Sayyid Bilaal Abdul Hay Hasani Nadwi.

1. Firstly, the most important aspect when studying and researching the books of Hadeeth, is to have sincerity and correct your intention. Your reward is based on your intention. All your actions also make a huge difference. You should spread this knowledge, and live accordingly.
2. The most important aspect for any true seeker of the knowledge of Hadeeth is that his intention should be correct from the beginning and he should keep on checking it and do it sincerely, only seeking Allaah's pleasure. He should have the desire of gaining the closeness of Allaah. He should have the hope of reward in his mind and hope that Allaah grants him the ability to study Hadeeth further. He should remove the love of wealth and the desire to gain any worldly commodity through this knowledge. There should be no desire of becoming famous and well known, or of attaining anything of this world through this knowledge. If these things do come in his heart, he should throw them out immediately.
3. He should show the respect that is required for the study of Hadeeth, together with Imaan, hope for

reward, and keeping the greatness and status of Hadeeth in front of him. He should display utmost humility, and then thank Allaah for this opportunity to study this great aspect. The superb, mind-blowing stories of teachers and students of Hadeeth is the best part of History, narrating how they would display respect and be in the state of Wudhu at all times.

4. Every student of Hadeeth, whether he is a beginner or already an expert, should show his good character and become a living example in his dealings and speech. The effects of Hadeeth and Seerat should be apparent in him at all times, and he should be an example to all.
5. It should also be borne in mind that the different Mathaahib which have been established centuries ago, and the laws of which are based on the Qur'aan and Sunnah, should not be made a target, because this is wasting your time and abilities.

Advice to those affiliated with Da'wah and Ilm

Hadhrat Moulana Sayyid Abul Hassan Ali Hasani Nadwi liked to see Ulamaa' and Da'ees (inviters to Allaah) with those qualities and specialities which are mentioned in Qur'aan and whose importance have been stressed upon in the Ahadeeth. Due to him being more affiliated with the Arabic language, this enthusiasm was found to a greater extent. He stressed upon this point and reminded all those who were present at the end of the Aal India Arabic Seminar, held in Haydrabaad on the 11th of October 1989.

Strongest motivating factor to learn a new language should be for Deen and spiritual up-liftment.

My appeal to this request that the strongest motivating factor to learn a new language and gain expertise therein, should be for Deen and spiritual up-liftment. This science of this movement is so great that it can move a heavy item in a wink of an eye from below ground level to higher than a palace, if the correct enthusiasm is behind it. A person can surpass many speakers and writers of this particular language. If this matter is deeply rooted, then however strong this fervour is, accordingly will the effects of writing and speaking about it be. If any Arabic student of Qur'aan and Hadeeth want to understand them in the true sense and make an effort in doing so, then he will even surpass Arabs in this field. The greatest strength of making the mind and abilities progress is enthusiasm and pure love.

The Arabic language in the light of Nubuwwat, Imaan and Da'wat

Moulana, drawing the attention of people said: I do not deny the political and social benefits of the Arabic language, but I humbly appeal to you that it should also be used for its original purpose, which is to understand our Deen correctly, and you should make an effort to use the different tactics to understand the finer points and the details which is required from the Qur'aan and Hadeeth. Create a burning desire to do so. Then I guarantee you that the Arabic language will throw out all its treasures. The Arabic language is not only a

political or social language, but it has a completely different effect according to the nation, tribe, and country it is used in. The temperament of the Arabic language is that of the Qur'aan, Imaan, and Da'wah.

Take the reins of understanding the Bangla language in your hands

On the 14th of March 1984, Moulana addressed a big group of intellectuals from Bangladesh and drew their attention to a very important point and showed them the way to go about. He said: Do not regard the Bangladeshi language as useless. Do not think that there is no reward in reading and writing in the Bangladeshi language, and there is a reward in Arabic or Urdu. Gain expertise in the Bangladeshi language. Become good writers, authors, linguistics, and orators. There is sweetness in your language. Instead of reading about other movements, we rather read about your revolutions and movements. Do not leave the Kuffaar at peace with regards to the Bangla language, for there is great effect in the pen. Hadhrat Thaanwi used to say that there is great effect in letters also. If a Sheikh wrote with sincerity, one can actually feel it.

Remember what I am telling you and take the reins of understanding the Bangla language in your hands. There are 2 types of people; non-Muslims and others who are Muslim but not Deeni inclined. If you do not master this language and just leave it out, it will be equal to committing a type of suicide.

The general people should not leave due to your effects

Hadhrat Moulana gave a special advice to all Ulamaa' when he was in Bangladesh. He said: Now there is a new Medaan (working field), which requires your complete attention. It is that the general people should not leave due to your effects, and they should not take you as a foreigner who lives in this country.

To establish that Islaam does not only help one but is a complete guidance to all

Hadhrat Moulana addressed a group of Ulamaa' in the Jamia Masjid of Fasalabaad in Pakistan, saying: The greatest object that we have nowadays, is to establish the fact that, the real Islaam together with all its objectives and foundation, does not only help and benefit a person, but it is a complete guidance to everyone. There is an incorrect perception coming from the youth of today that Islaam can only be established and remain alive through a government and similar strengths. They believe that Islaam does not fit into the current-day life that we live, and is not progressing with the different types of skills and occupations. They try to prove that the civilisation of Islaam is actually not the correct civilisation. Whoever moves away from the laws of Islaam can never govern with peace and harmony. To prove these things to them is our greatest responsibility.

Benefit of Deen should be beloved to every group

The second object is that we should give preference to benefitting Deen over our groups, institutions, and Madrassas.

We should have more love for benefitting Deen than anything else. It was also a miracle of Rasulullaah that the Sahaabah did not desire to let their achievements be known.

Preference should be given as much as possible

The third object is that preference should be given as much as possible and you should refrain from quarrelling. According to the simplicity and sacrifice we undergo, so much effects will be seen and outcomes will be better. The most dangerous thing is in-fighting, and quarrelling. Amongst the things which Hadhrat Moulana added was: Firstly, do not give the new educated society the opportunity to even think that the Qur'aan and Sunnah is not in conformity with current civilisation. This thought alone is extremely dangerous. This can lead a person to atheism. Secondly, give the notion that the level of actions you carry out are higher than the level of actions which the general public do. This will result in simplicity in your life and contentment of heart.

You should possess life, movement, and heat

Hadhrat Moulana was once addressing a gathering of special people in Kashmir (India). He said that 3 things are necessary: Life, movement, and heat. If there is life but no movement, then life will become like stagnant water which gets bad and gives off diseases. Thereafter, social life and society will become corrupt. In the same way, there has to be heat. Develop your special connection with Allaah. Have deep love for Rasulullaah. Desire to meet Allaah and long

for Jannah. The strength in Imaan and ability to speak the truth should always remain. You will become the means of making the current of Imaan and good actions flow. Thereafter this heat has to be retained. The heat of Imaan and pure love for Allaah and Rasulullaah are extremely important.

The guidelines of Deen and reckoning for them

Secondly, the guidelines of Deen and reckoning for them should be continued, and progress should be seen in your Salaah. You should see whether you have improved or not, according to the previous time. Are the gambling dens being more visited or the Masjids? Are there any new sicknesses amongst the Muslims? Is any bad habit increasing? For this, connection with the people is necessary. One should let the learned people reach the general public so that they see whether Deen is on the increase or not.

There is nothing greater than the Qur'aan in establishing the belief of Tawheed (oneness of Allaah).

Another aspect is that actually there is nothing greater than the Qur'aan in establishing Tawheed (oneness of Allaah) and eradicating Shirk (disbelief). It is necessary for the Ulamaa' to establish Dars of the Qur'aan and Tafseer in different cities and countries. Special emphasis should be given to our basic beliefs and eradicating Shirk (disbelief). In Panjaab, Moulana Husain Ali Saheb Bachrayooni and Sheikhut Tafseer Moulana Ahmad Ali Lahori have done a great deal in this aspect, and benefitted hundreds of thousands of people. Their beliefs are now correct.

Basic conditions for a successful, happy life

We now mention an extremely important advice which Hadhrat Moulana shared with the intellectuals and learned personalities of Kashmir. He said: The basics of spending and passing one's life correctly are consciousness of Allaah, courtesy to people, ability and strength to control one's desires, accustoming oneself to giving preference to other people benefitting over one's own benefit, honouring mankind, the love of protecting the honour, status and wealth of people, giving preference to carrying out an obligation over demanding rights, protecting and assisting the oppressed and weak, having the ability to overcome oppressors, not to fear those who do not possess any jewel besides property and position, possessing fearlessness, the ability to speak the truth before any group or party at every given instance, being just between oneself and others, conviction of a supreme being watching and understanding that you have to account and answer before him, The are but a few conditions for living a correct, successful life. This is also a manner of bringing good morals into society, and also the needs of a respectable, strong, dignified state. This is also the means of how this state will remain. This is the responsibility of the intellectuals. They should firstly create an environment and educate one and all. It will be a means of having a whole generation of intelligent individuals to come. All the time we should be looking at our success rate of attaining this object. Also, do they intellectual individuals deserve congratulations from

people? Look at what objectives we have set for the future, and what plans do we have.

Advices to families who are well known

These advises of Hadhrat Moulana Sayyid Abul Hassan Ali Hasani Nadwi are for those whose families are famous for their achievements in Deen and Islaamic knowledge, and now hold a status. It is for those who are from the lineage of Sahaabah, the warriors and conquerors of Islaam, and those who are from noble families. Hadhrat Moulana addressed this type of a gathering in Deebalpoor (M.P.), where these types of people are in the majority, and regard themselves to be from royal and noble families. Hadhrat Moulana delivered these stern.

Striking advices:

Allaah does not forgive one who does not value Deen

Allaah has created and placed you in royal and noble families. A little disrespect or disregard to these families is not as grave as disrespect and disgrace to the Shari'ah of Allaah. Not following in the footsteps of your elders, not doing what the pious did, not even lifting a finger, nor will you take a small loss of 4 cents. Not turning a small difficulty away from your children, with this in mind that they will acquire knowledge of this world. They will become pious and religious. They will not receive such a high salary, or income compared to others who chose the road of the world.

Then Allaah will not forgive a person who shows disrespect to Deen.

Disgrace of influential communities

I have travelled to many different countries and saw every place in India, and I have noticed that the influential communities suffer from disgrace. In the villages of our family where our elders resided and where their resting places are, many pious individuals have passed on, and if we go there today, then the only thing that we can hear and see is disgrace. The tables have turned. There were many villages, filled with honourable people. **But they are no more to be seen, due to them neglecting and undermining the Shari'ah, and because they did not understand Deen to be a means of progress and a means of salvation.** Allaah dislikes these actions. Some are those who call themselves the children of Sahaabah, but do such actions which are not even tolerated in a low society. Indeed these actions bear severe consequences. **My success and your success lies in following the path of Deen and the knowledge of Deen.** Whatever little we have attained through our efforts in this path, cannot be attained in any other path with great efforts.

Appreciating Deen and its outcome

Harbouring ill feelings and enmity for one another is an illness found in these type of communities. I have seen this illness in most respectable type of people. Fighting and arguing in homes, brothers harbouring ill feelings for one

another, and other illnesses are found in most respectable types of people, hardly a tenth of them do not have these illnesses. Some are Muslims for 100 years, others for 200 years, they are flourishing and doing well, and living in unity. They have the habit of making their children Haafidh of the Qur'aan, they have desire to acquire the knowledge of Deen, and there are plenty of blessings in their families. **They have honour and respect for Deen, are punctual for their Salaah, and they also have many children which is not found in the respectable and honoured people here. They have many learned Ulamaa' and Deeni scholars, great lecturers of Hadeeth and pious Ulamaa'. The reason behind this is they valued their Deen, and their Shari'ah.** They never said: No one is like us! This is one thing they did not say. Due to this, Allaah gave them ample blessings and bounties.

3 golden advices

Firstly, refrain totally from disunity, fighting and quarrelling. Keep your heart clean for the sake of Allaah. Swallow up whatever bitterness there is. Join ties with those who cut them off. Join ties with those who even oppressed and harmed you. These matters hold great rewards in the eyes of Allaah.

Secondly, one should remain and hold steadfast to the Shari'ah of Allaah, rather let me add, that one should correctly give the inheritance to its rightful heirs, not cheat the women, especially the fathers' sisters. Whoever has

rights upon you, you should fulfil them. Becoming negligent of these rights removes blessings from one's life. You might notice that many wealthy families possess many properties, but are still disgraced.

Thirdly, I say what Hadhrat Moulana Mu'eenullaah Saheb (previous vice principle of Nadwatul Ulamaa') used to say: Special attention should be given to the education and progress of the students. One should not have this mind-set that I have given them Deeni education and Deeni knowledge, now they will perish because they will not benefit us in any way.

Another important point is that we should have bashfulness and be proud regarding the Deen of Allaah. We should also take active part in propagating the Word of Allaah which is the effort to keep Deen alive in the whole world.

You can never attain success without following Deen

The last advice is that you can never attain success without following Deen. This is a reality. Listen attentively. There was once a time and era in which the Arabs made such a tremendous effort to acquire worldly things, they even went and chose ways contrary to Deen to acquire and achieve success. But Allaah made them fall flat on their faces and disgraced them, and they remained disgraced for centuries. I had the opportunity of going to the Arab lands in that era, and I delivered lectures in Jeddah and Makkah Mukarramah. I told them: Look brothers! The Turks and

Iranians are successful, but you will never attain success! Allaah will bring you by your ears and all tied up, and put you at the doors of Deen. **And Allaah will give you through Deen. Ask through this means and Allaah will give you. You cannot become successful through any other means.**

I explained to them that Allaah has written for you goodness, and goodness only in the path of Deen. I say this to you, and to all those whose forefathers Allaah accepted and used to make Deen spread, and through those who made lots of effort with the result that Deen came alive in their villages and surroundings, and great people were born. Your success lies only and solely in Deen. This is only one aspect out of the 10, or rather 50 aspects I addressed them regarding.

The advices of Moulana to individuals and groups

Hadhrat Moulana Abul Hasan Ali Hasani Nadwi gave advices to individuals and groups also. A sincere lover and Mureed of Moulana, Janaab Tal'at Mahmood Saheb from Rawalpindi in Pakistan, once requested Moulana for advice on how one should lead one's life. Hadhrat Moulana rendered these few advises through the medium of a cassette. He showed this cassette to a famous Aalim in Pakistan, Janaab Justice Moulana Muhammad Taqi Uthmaani Saheb, who listen to it with complete attentiveness. Thereafter, he requested a student of his, Moulana Muhammad Abdullaah Memon Saheb to write down the entire lecture. Moulana Muhammad Abdullaah Memon Saheb completed the task, upon which Moulana Muhammad Taqi Uthmaani Saheb included and published in the monthly magazine known as

'Al Balaagh' in Karachi. Thereafter, an institution known as 'Siddiqi Trust Karachi' published many copies of this lecture and named it '**The ideal way of spending one's life**'. Together with showing appreciation to them, I now present this piece of advice to the readers:

The ideal way of spending one's life

I am recording this message and piece of advice for a close friend and acquaintance, who is very far away from me, because it is difficult to convey this message directly.

One should study the book which I wrote 'An ideal lifestyle', which contains the ideal way to spend one's entire life. But I am recording this as a special message to you which contains few other matters also.

Punctuality of obligatory acts

Firstly, one should be punctual with all obligatory acts. Salaah should be performed on time, with punctuality and complete sincerity and devotion. One should perform Salaah understanding it to be a special gift and bounty from Allaah. As far as possible, lead our life according to Sunnah. One should include the intention of doing every action with Imaan and hope for reward, not only in acts of worship, but in normal day-to-day habits also. One should have the constant thought in mind, that for this certain action, what is Allaah promising to reward me or what punishment is there.

Habits will become actions of worship. Take fasting as an example, no one fasts out of fervour or for fun, because one

is leaving out food and drink. One has to bear the hunger. Many cautions have to be taken. But if this same fast has to be kept in an environment where people are fasting, or people praise those who fast, or habitually fasting like the fast of Ramadaan, then why should one leave out fasting? In such a fast, there is no promised reward, which appears in a Hadeeth: 'He who fasts in Ramaḍaan with true faith and hope for reward, then all your previous sins are forgiven.'

From this we come to know that even fasting can be done as a habit, and there can be negligence in this also. We should know the promised rewards for different actions. Like the reward for any action is multiplied once up to 10 times, and could be multiplied up to 700 times. This is for all actions besides fasting, for verily fasting is for me and I will give its reward. From this we come to know that fasting could be done for other reasons, and not with the hope of reward, but just as a habit or because of the environment or just fasting because if I do not fast then what will people say. They might say that I am lazy and I do not have any shame. So if one fasts without any intention and without knowing the rewards of this fast, and with no desire to attain the promised rewards, then there will be no reward at all.

The enjoyment when opening ones fast

I still remember once, that a recording of mine was playing on a Lucknow radio station, and we were in Quetta at that time. This was before the division in 1947. A military officer who was a Muslim invited us for dinner, he was brought up

in Bereli. When we left, he heard a recording of mine and came. We did not hear it. So he remarked that I listened to your recording today which contains words filled with wisdom. You mentioned many things, but I did not hear one certain thing, that when a person opens his fast, he gets a special type of enjoyment. I only fast so that I can experience this enjoyment at the time of opening my fast. This enjoyment cannot be found anywhere else. Later I found out that he was an atheist. He did not have the wealth of Imaan. Actually he was a born Muslim, but did not have this belief anymore. But he fasted, just because of the enjoyment he experienced at the time of opening his fast.

Doing all actions for the pleasure of Allaah

In this manner, when one is going to the Masjid, the thought of the reward for going to the Masjid should be present in one's mind. One should read the Sunnah Du'aa, and enter the Masjid with the right foot, bearing in mind that this is Sunnah and the teaching of Rasulullaah. If there is time remaining before the Salaah commences, spend it fruitfully. Morning and evening Du'aas should be read. Whichever actions are carried out, whether it be eating, drinking, sleeping, or even meeting and socialising with people, they should be done with the intention that Allaah becomes pleased.

No action should be done without the intention of gaining the pleasure of Allaah

It comes to mind that once Hadhrat Sayyid Ahmad Shaheed said, and at that time he was already passed the age of 30, he

only lived till 46. He said that since I reached the age of understanding, till today, I have not done a single action without the intention of gaining the pleasure of Allaah, be it eating, drinking, mixing and socialising with people, talking and laughing, wearing clothes, sleeping at night or just relaxing during the day. Indeed it is a great act. Be it in normal day-to-day activities, which a person has to do, and sometimes the mind does not even go to it, it just happens. Some actions are carried out due to the fear of something or someone, or because a certain person desired it, or just because there are people around and one is amongst them. So much so, that many people perform Wudhu like an automated machine. Taps are now found and being installed in each of our Masaajid. By merely opening a tap, Wudhu is performed and one washes his limbs like a dishwasher, just put things in and press a button, dishes come out washed. Many people are performing Wudhu like this nowadays, may Allaah forgive them. And may Allaah forgive us also, actually the Wudhu is done and complete, I cannot give any Fatwa, but the rewards and spiritual effulgence that was to be gained through Wudhu is lost. The reason for this is because one does not keep the rewards in mind, that for such an action I will receive so much reward. It appears in a narration that when a person performs Wudhu, the sins or mistakes that took place with the limb that is being washed falls off and is washed away with the last drop of water that falls off that specific limb. When a person washes his face, then all the sins committed with the eyes and ears are washed away, and are totally forgiven.

This applies to all other things also. Through just a Wudhu, a person can earn so much, and gain further spiritual progress. This can be gained from such an action with the correct intention, which cannot be attained from a huge, difficult action if no intention is made. This is what comes in my heart at this moment in time, and is such a beneficial matter that now by forming correct intentions, one will capitalise on many great rewards. Prior to every action, ask yourself what am I promised if I carry out this action correctly. Keep this in the front of your mind, and refresh it every now and again. This action that I am doing, what has Allaah promised me? By doing this, Allaah will be making Allaah happy and I will be following the blessed Sunnah of Rasulullaah.

Turning our focus to Allaah in every action

In fulfilling the rights of others, dealing with others, doing business, or just day-to-day things that eventually have to get done, but do we do these actions with full attention and focus? We might focus that it gets done correctly, but did we ever ponder about what Allaah has promised for doing that certain action? What are the rewards behind this and what could we earn? Take an example like eating. When we sit down to eat, did we remember to say Bismillaah? I am not implying that no one says Bismillaah, but from the start to the end of our meal, we just ate in total negligence. As it is, we have to eat to stay alive, but did we ever eat with this thought in mind, that after eating this food I will gain strength to do good actions, I will be able to read Salaah with concentration, and I will fulfil all that is due to others? And

that I will fulfil all the obligatory acts that are due from me in such a way that Allaah and Rasulullaah are pleased? And I will use all this strength in the obedience of Allaah? If we eat in this manner, then even our eating will be a means of enormous rewards. The same applies to all other aspects in our lives, whether it is serving one's parents, or just talking nicely to one's spouse. **Renew your intention before doing any action.** If we start doing every action with the correct intention, then we will eventually reach somewhere. If you think you reach the stars, you will. By doing any action with the name and for the pleasure of Allaah, and for the sake of our Deen, strength and power comes into the action. Otherwise, there will be no difference between the actions of a Muslim and a non-Muslim. Non-Muslims also farm, they also do business or work, actually they work very hard and spend large amounts of money, but without any intention, and without hope of any rewards.

I am saying these few words as principles of life. May Allaah grant us and all the listeners the ability to practise upon what has been said. **Every single action should only be carried out for the pleasure of Allaah, and this intention should be present in one's mind when carrying out this action.** And if anything from the Qur'aan and Hadeeth comes to mind regarding that action when doing it, then by pondering about it one can reach the level of a true Wali (friend of Allaah). This is all I have to say today. May Allaah make it a means of benefit for the speaker and all those who heard this lecture.

Advice to doctors

Addressing a group of doctors, Hadhrat Moulana delivered these advises: I will only say 2 things. Firstly, have the intention to do everything for the pleasure of Allaah and develop the firm conviction in your heart that every patient you see is an act of worship and is only and solely for Allaah. Be convinced that indeed this is an act of worship, and the best type of worship, because of the words of **Rasulullaah: Whoever removes the difficulties of a believer, Allaah will remove the difficulties from him on the day of Qiyaamah.** Allaah remains in the assistance of his servant so long as his servant is assisting his brother. The most important part is that Islaam teaches regarding the oneness of Allaah. Regarding this there is a Hadeeth-e-Qudsi that Allaah himself will say to some people on the day of Qiyaamah, Oh so and so, I was ill and you did not visit me? They will reply to Allaah: Oh Allaah how is it possible for you to fall ill? Allaah will say: No, a certain servant of mine fell ill, if you went to visit him, you would have found me there. There is no greater status than this.

Cure is only in the hands of Allaah

Secondly, one should display love and kindness while seeing to patients, in order for them to come closer to Deen. This might benefit them some day later. Just say that cure is only in the hands of Allaah, and there is no effect in this medicine. Nor is the any effect in my hands, cure is only in the hands of Allaah. The doctors in our towns normally

write 'Cure is only in his hands'. Only say this much. Then if Allaah wills, Allaah will grant him cure. The divine light of Imaan will penetrate his heart. I congratulate you, your seniors, and the responsible people of Islaamic foundation for choosing this field. This is not only serving our country, but our Deen also. These are surgeries, medical centres, and pharmacies which are established. Many have intentions to build more of these, may Allaah make them a success. May all the ill patients come to you, and to all our Muslim doctors. Give them the correct medicine and Du'aas, and Allaah will grant them cure. They will be touched by your character, physically and spiritually.

Do not make sides in Islaam

I always say that one should display and show such good character to our non-Muslim brothers, and not be indifferent to them. Understand them as the servants of Allaah, and understand that Allaah is their creator. And if they become Muslims, then it will be a source of drawing the happiness of Allaah. We will be greatly rewarded for this. Do not separate yourselves. Do not call the Muslims first, and then call them later, making them wait. They should feel that you do not regard them as inferior.

Women can do more service

In this manner, the actions of women are not inferior to the actions of men. Actually, women are capable of doing more service. They can turn such hearts which men would never be able to turn. There is a great need for us to serve one

another, and currently a shortage in this matter, especially in India. Sisters and women can render such services, which can save people in dire situations.

Advice to those staying in the Haram and to those visiting the house of Allaah

Hadhrat Moulana Sayyid Abl Hasan Ali Hasani Nadwi travelled to Hijaaz in 1408, and rendered such beautiful advices to those staying in the Haram and to those visting the house of Allaah which is contained in the Du'aa of Hadhrat Ibraheem, in the dialect of the residents of Makkah Mu'adhamah. "When Ibraheem said: Oh my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols!"

The constant message in Makkah only consisted of a few parts

We come to know from these verses of the Qur'aan that the constant message, target, and object of the message given in Makkah, and the invitation to Allaah, only consisted of a few parts.

Calling towards pure oneness of Allaah

The oneness of Allaah is clear in the verses which were recited (35-36). Idol worship and ascribing partners to Allaah were the order of the day in the dark years of Ignorance, so much so that even a single spark of the light of Tawheed (oneness of Allaah) could not be seen. After many centuries, this was the first time in which such a drastic

change took place, these words came from the pure mouth of the builder of the house of Allaah.

Perpetual worship

The second advice, which Hadhrat Ibraheem gave to the residents of the Haram and his children, was to constantly and perpetually be in the worship of Allaah. He said: "Oh my Rabb! I have settled some of my children in a valley that cannot be cultivated, close to your sacred house. Oh our Rabb! So that they establish Salaah."

Such a place was chosen where nothings can possibly grow, and there is no other means. This was to revive the spirit. Compared to all other established and fertile lands, where Hadhrat Ibraheem passed through on his journey, why was this specific land chosen? And why was this land given the privilege to have the house of Allaah built on it?

Reliance in Allaah

The third advice, which Hadhrat Ibraheem gave, was to turn you attention away from all means and place your trust in Allaah alone. We understand this from his Du'aa: "So cause the hearts of some people to be inclined towards them. And provide for them fruits as their sustenance so that they may be thankful to you." Hadhrat Ibraheem, through his conviction and faith entered into the fire, proved that fire was under the command of Allaah and cannot burn by its own will. He did not even have control over his own actions. Therefore, the fire became a means of coolness for him. "We

commanded: Oh fire! Become cool and peaceful for Ibraheem!"

Special virtue and good fortune of the residents of Makkah

The residents of Makkah and those residing in the Haram should pay special attention to the 3 aspects that I have mentioned and make this their motto in life, because this city is known as 'Al Balad Al Ameen'. This should always remain the case, together with all its improvements, ups and downs. I have already mentioned, quoting the historians and experts in their field, and this appears in a Hadeeth also, that the first person to bring idol worship into this country and on this land was Amr Bin Luhay. He brought idol worship from somewhere out of Arabia, and taught the people how to worship idols. Rasulullaah said that he is dragging his intestines in the fire of Jahannum. **Research of the experts from the west show that the famous idols of Makkah and Taaif were imported from Petra, Iraq and Jordan, which were known as Hubal, Laat, Manaat and 'Uzza. This shows that idol worship came from outside of Arabia.** The blessed lands of Makkah were cleansed of all these idols on the occasion of the conquest of Makkah, and the holy lands returned to the way Hadhrat Ibraheem left them. A glad tiding appears in the Hadeeth that these lands will always remain pure of idol worship. Verily, Shaytaan has become despondent that idols will ever be worshiped in this blessed city again. One should always keep the sanctity of this city, keep it with the quality that it is the 'safe city', the

worry, and concern of Hadhrat Ibraheem, and the way he invited towards Allaah should remain forever. In this lies the honour of these blessed lands, and this is a special virtue and good fortune of the residents of Makkah.

Islaamic rulings concerning heinous crimes

Prior to this era, Muslims and an Islaamic way of life were targeted in many other countries. Nowadays, most countries are ruled by non-Muslims. In some Islaamic countries, ruling according to what Islaam says is understood as a heinous crime.

The intelligence of youngsters

While all this goes on, an extremely pleasing to hear is that the desire for Deen to come alive and assisting Deen, is now found in our youngsters. In the previous times, this was only the desire of the elders and the youth turned a blind eye towards it. The youth were only worried about things that concerned them. This is a great thing that nowadays, even the youth are getting involved and looking forward to assist and help our Deen. Actually, this desire is increasing day by day, according to their age, and the spirit to sacrifice for Deen is at its highest. It is for this reason that wherever there is an effort to stop or to prevent the Muslims and Islaam from flourishing, such a battle is fought and won, which has now become a norm for the youth. This is necessary for retaining the glory of one's life and to make the truth prevail.

It is not farfetched to call this an Islaamic era

If you look in the history of the beginning of Islaam, the youth used all their strength, sacrifice, valour and

My Sheikh, My Guide Moulana Abdul Hassan Nadwi رَحِمَهُ اللهُ تَعَالَى

enthusiasm and were always ahead, leading the way. And Islaam has always been different to any other religion or way of life in such matters. Rasulullaah taught the callers and inviters in Islaam who are part of this Ummah (nation), that they should never use force and violence, rather they should display kindness, mutual brotherhood and love when inviting others. And if they have to withstand any hardships while on this path, they should understand it as a means of their stages being raised in the hereafter. They should only retaliate according to the necessity.

This is the very reason for the rise of Islaam and for people coming closer to Islaam, even though their efforts to destroy Islaam in different ways and roads are continuing. People should understand this. And slowly but surely, people are accepting this reality. These are such things which are glad tidings to all Muslims. **Together with that, one has to fully understand that whilst obeying the orders of Allaah, sacrifice is the key word and has to be given.** To give the message of Islaam, while enduring patience and doing it happily, is the greatest means of Islaam progressing and becoming stronger.

Islaam has always progressed through this way, and will always progress by it in the future. And it is not farfetched that we will soon call this an Islaamic era.

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May Allaah be with him

1439-2017

Five Big Thinkers

About the books

Imaam Ghazzali (رحمہ اللہ)

This book mentions the 5th century of Hijri, his name, family, journeys, teachers, as headmaster, teachings, Ihyaa-ul-Uloom, back to homeland, his opponents and advices to the King. Concludes with his death, children, students and works and accomplishments.

A Brief Biography of Hadhrat Shah Wali'ullaah (رحمہ اللہ)

This book speaks of his birth, family, parents, education, upbringing, visit to the Haramain, his own autobiography and demise. Concluding by mentioning his children, his era, his reformatory and revival efforts, his famous works, his style of writing and literacy works, who was he?, his bequest and which school of thought he followed.

Hujjatul Islaam – Moulana Qasim Nanotwi (رحمہ اللہ)

This book discusses one the most esteemed personalities in the History of Islaam, his name, family, birth, demise, hometown, childhood, education, personality, character, dislikes for status, children, students, accomplishments, establishing Madressah and calling for Jihaad. Concludes by listing his easy, difficult and intricate books.

Life Sketch of Allamah Sayyid Sulaiman Madani (رحمہ اللہ)

This book mentions his name, family, studies, upbringings, his academic works, his spiritual path, Khilafaat, conduct, Historical accomplishments and final moments. Concludes with his advices to political and religious leaders.

My Sheikh and Spiritual Guide – Moulana Abdul Hassan Nadwi (رحمہ اللہ)

This book outlines his birth, family, education, as a teacher, marriage, Dawaat, Islah, Khilaafat, as Administrator, writing of books, various journeys, achievements, specialties and concludes with his character and personality and what others said about him.